

FOREWORD

1. The undersigned feels much pleasure in welcoming the present critical edition of a small selected portion of the great Jain Epic, *Paumacaria*. (*Padmacarita*, the life of *Rāma*). The Jain Literature in *Prākṛit*, specially the extensive *Āgama* Literature in *Ardha-māgadhī*, was for many centuries a hidden treasure to all excepting the Jain monks. A very valuable work, no doubt, was done by the publications of the Sacred Books of the East Series, the *Agamodayasamiti*, the *Āśovijayajī* Jain Granthamāla, the Jain Dharma Prasāraṅga Sabhā and the like; but the real impetus to the study of Jain Literature and philosophy was given by the introduction of *Ardha-māgadhī* as a Second Language in the University courses nearly twenty years ago. During the last twenty years, the number of students taking *Ardha-māgadhī* as a Second Language for the University Examinations is steadily on the increase; the Arts Colleges, one after another are undertaking the teaching of *Ardha-māgadhī*, and teachers and scholars are coming forward not only to bring out editions of important books, but to write original articles, essays and criticisms on various topics of Jain Religion and Philosophy. It has, however, to be observed with regret that the original writings have not yet reached a sufficiently high standard of originality and critical observation, and many of the editions of old texts have been nothing else but uncritically edited texts with careless translations and unnecessarily long annotations of not much worth.

2. The two sure indications of the development of the study of a particular branch of learning are (i) a substantial increase in the number of students and scholars and (ii) addition of valuable critical editions

and original articles and essays. There are possibly more than 300 graduates today with a knowledge of Ardha-māgadhi and the number of Ardha-māgadhi students at the several affiliated Colleges is well nigh above 1000. It is a matter of regret, however, that the University students prosecute the study of Ardha-māgadhi purely from a utilitarian viewpoint and almost all of them give up their Ardha-māgadhi studies after graduation. Although the number of scholars who have persisted in their Ardha-māgadhi studies after the completion of their University career, does not exceed a dozen to-day, the undersigned does not feel disappointed as he believes in the words of the Jain monk Haribhadra^१ who has remarked that even a single sincere religious devotee does more substantial service to religion than a number of perfunctory devotees. The number of sincere Jain scholars is bringing out day after day a lot of valuable information and raising many issues for discussion and debate.

3. The editors of the present edition have done their work in a thorough manner by consulting some rare manuscripts of the old epic and trying to give an authentic text. The important variants are properly discussed and attention of readers and critics is drawn to the points that have still remained doubtful. Every effort is made to give an accurate translation of the text and the notes are written in a critical manner. The undersigned earnestly desires that the work of the two editors is properly appreciated and encouragement is received by them in undertaking more works of the present type.

Poona,
12th June 1941.

K. V. Abhyankar
Professor of Sanskrit & Ardha-māgadhi
Gujra' College, Ahmedabad.

PREFACE

The University of Bombay has for the first time prescribed Cantos 33-35 of the Paumacariya of Vimalasūri for the students of Ardhamāgadhi reading for the F. Y. Arts Examination of 1942. As the list of Text-books published by the University refers to Dr. Jacobi's *editio princeps* of the Paumacariya, we have adopted his text in the main in the present edition. We have, however, inserted in the text, modern marks of punctuation which, it is hoped, will make the text easily readable. We have, in addition, fully collated it with the three manuscripts available in the Bhandarkar Oriental Research Institute, Poona and have noted all the important *variants* therefrom in the foot-notes to the text. We thus can claim to have presented the students of Prakrit with the text of the portion prescribed, edited *critically* for the first time.

For the convenience of the students a complete English translation of the text has been placed just below the text. The translation has been made as literal as possible. The gist given in the beginning of each of the Cantos, it is hoped, will greatly facilitate a close understanding of the text. The introduction contains a brief account of the Jāin Rāmāyaṇas and discusses the date and style of Vimalasūri. The notes contain everything that a student of Prakrit and Jainism would require for a critical and intensive study of the text.

It will be seen from the notes that we have adopted, as far as possible, a philological attitude towards the study of the Paumacariya which is a very valuable and old specimen of the Middle Indo-Aryan.

We are, indeed, greatly obliged to Prof. K. V. Abhyankar for kindly going through the manuscript of this edition and making valuable suggestions as well as for writing a Foreword to it. We can never thank enough our *Guru* Prof. H. D. Velankar of the Wilson College, Bombay and our friends Dr. A. N. Upadhye and Dr. A. M. Ghatage of the Rajaram College, Kolhapur and Prof. K. R. Potdar of the Gujrat College, Ahmedabad for the sincere help they have given us in solving some of the knotty points in the text. Our heart-felt thanks are also due to Mr. P. K. Gode, the learned Curator of the Bhandarkar Oriental Research Institute, for having made available to us the Paumacariya Mss in the Govt. Manuscript Library at the Institute.

June 10th 1941
S. P. College, Poona. }

R. D. L.
N. A. G.

Though the colophon does not mention the date of this Ms it appears to be comparatively old.

Ms C

No. 1154 of 1891-95 ; Leaves 378 ; Size 11.5" X 5.4" ; 11 lines to a page ; about 41 letters to a line ; Comparatively modern handmade paper ; Devanāgarī characters ; handwriting legible and clear.

Colophon : (?) The date of this Ms is संवत् १८९२ पोष शु. २ चंद्रे *i.e.*, 1835 A.D.

It will thus be seen that, of these Mss A is the oldest and C the latest, B coming somewhere between them. We cannot say what Mss Dr. Jacobi might have used for his *editio princeps*, though it certainly presents an older recension than that of A, B and C.

The Mss we have collated fall into two families : (1) A and C and (2) B. Ms C almost invariably agrees with A in simplifying the archaic case-endings and removing some of the obscurities presented by J Ms B, however, is interesting inasmuch as it manifests an inflated recension, which fact may also be clear from the अक्षरं of B (10600 as against that of A, 10500). Thus in the 3 cantos only in this edition, B adds 20 stanzas (10 each in cantos 33 and 35) and omits 2 (1 each from cantos 33 and 35). We have given the text of J in the main and noted below it all the variants from Mss A, B and C.

Paumacariya : a Purāṇa

The narrative literature of the Jains, like that of the Hindus is indeed very vast in extent and varied in scope. It can be generally divided into three broad categories as follows :—

This means that a Purāṇa deals with five topics viz. (1) Creation, (2) secondary creation (or dissolution), (3) account of dynasties, (4) epochs between the Manus, and (5) the history of the various dynasties. Vimalasūri, however, speaks of seven divisions or topics as constituting his Paumacariya viz.,

डिडवससमुप्पत्ती पत्याणरण लवकुमुप्पत्ती ।

1 निव्वाणमण्येयभवा सत्तपुराणेऽथ अहिगारा ॥ Pc. 1 32 i.e., (1) Origin of the Universe (डिड-समुप्पत्ति), (2) Origin of the various dynasties (वस-समुप्पत्ति), (3) Rāma's departure to the forest (पत्याण), (4) War between Rāma and Rāvaṇa (रण), (5) Birth of Lava and Ankusa (i.e., Kuśa acc to the Hindus, लवकुमुप्पत्ति), (6) The various existences (अण्येयभवा) and (7) Emancipation from the worldly existence (निव्वाण).

The Paumacariya of Vimalasūri is the oldest extant Jain Epic dealing with the story of Pauma (Padma i.e., Rāma). In the main, it is modelled on the Rāmāyaṇa of Vālmīki. The aim of Vimalasūri, however, is not a slavish imitation, in all details, of his Hindu predecessor in the field, but his avowed intention is to present the story of Rāma in a realistic manner by removing the absurdities and improbabilities which were quite evident to him in the poem of Vālmīki.¹ A few salient changes effected by Vimalasūri in this regard may be noted as follows:—

“The killing of Rāvaṇa by Lakṣmaṇa who plays the part of the hero²; the nature of Rakṣasas³ and Vānaras⁴ who are represented as the various tribes of the Vidyādhara who derive their totemic names from the pictures upon their banners; the

1. Read Pc. II 105-118 and Pc III 8-13. 2. Pc. 73.24-34. 3. Pc. 43.14. 4. Pc. 6.86-89.

dropping of the golden-deer incident"¹; the birth of Sītā in the natural way and ennobling of the characters of Kaikai and Rāvaṇa².

The Poem

The Paumacariya is divided into 118 cantos³, the first thirtyfive of which are called *Uddesaas* (Uddeśa-kas) and the rest are called *Parvas* (Parvans). It contains more than 9000 stanzas, chiefly in the *Arjū* metre (which is the real metre of Prakrit poetry) though the concluding stanzas of each canto are composed in a variety of metres such as *Sragdharā*, *Upajūti*, *Dodhaka* etc⁴. It is written in Jain-Māhārāstrī barring a few traits of Apabramś'a here and there.⁵

The Style of the Paumacariya

The main interest of the poet being narrative and religious, the style of the Paumacariya is dry and monotonous in many places. In the midst of his narration Vimalasūri is tempted to stop to dilate upon the various virtues of religious life, both ascetic and lay, the terrible results consequent upon sinful and irreligious behaviour, and details of Jain Cosmography and Mythology. The several Upākhyānas⁶ also are introduced to impress upon

1. Dr A. M. Ghatge: "Narrative Literature in Jain-Māhārāstrī" (ABORL XVI. 1-2) 2. D. L. Narasimhachar "The Jaina Rāmāyaṇas", IHQ, XV. 4 pp. 581-585. 3. The longest is the 8th with 286 stzs. and the shortest is the 60th with only 9 stzs. 4. Two other metrical curiosities are in Pc. 53. 79 which is a Dardaka with 84 syllbles in each line, and in Pc. 53. 107-114 in Cāmara. 5 e.g. (1) uninflected forms in the accu., (2) the use of the participle कवण, (3) Loc. sing. (fem.) forms like मेज्जाहि, (4) gerunds in एवि (5) Instr. Sing. termination ण, for the normal पा, in Prakrit (6) uninflected nom. plu. mas. like चुय समाणा etc. 6. There are in all eleven उपाख्यान in the Pc.

the reader the greatness and importance of Jainism and the advantages of following it faithfully. But these digressions, which to him must have appeared necessary, bound as he was by the convention of Jain narrative poetry, do not, however, detract from his greatness as a poet. For his style is marked by ease and dignity, fluency and simplicity and force and clarity.¹ He can hold the attention of the reader and catch his imagination as much by his narrative power as by his picturesque descriptions. He is at his best while sermonizing as much as while describing the horrors of hell and the pleasures of heaven, the frightful scene at the cemetery and the charming scenery of the garden, the mountain and the river. Further, "his vocabulary is rich and many Des's words are to be met with. The introduction of these words served the purpose of making the epic easy to understand for the common people, which was necessary for a work of religious and propagandistic nature. This popular nature of the work is also the cause of much grammatical anomaly and the influence of the Apabhraṃśa language."²

The Author and his Date

About the personality and time of Vimalasūtri, the author of the Paumacariya, little more is known to us

1. The Kuvalayamālā pays a good tribute to Vimala's language in the following verse —

जारिसयं विमलको विमल को तारिसं लहइ अद्व ।
अमयमद्वयं च सरन सुरस चिय पाइय जस ॥

2. Ghatge *op. cit.*

of 777 A.D. mentions that our Vimalasūtri had also written in Prakrit another great Epic viz. Harivaṃsa. But unfortunately this work is no longer extant. At any rate, from the single work before us, we can, without hesitation, infer that Vimalasūtri was a man of great learning, well-versed in Jain and Hindu Religion, Philosophy and Mythology, as well as such temporal sciences as those of Astrology, Omens, Dreams, and the like.

His Date

According to his own statement, Vimalasūtri composed the Paumacariya in the 531st year A.V., i.e., after the Nirvāṇa of Mahāvīra¹. Three different dates are given for the year of Nirvāṇa of Mahāvīra. They are:—

- (1) The traditional date viz. 527 B.C.
- (2) Dr. K. P. Jayaswal's date viz. 488 B.C.
- (3) Dr. Jacobi's date viz. 467 B.C.

They naturally suggest three different dates of the composition of the Paumacariya viz. (1) 4 A.D. (2) 43 A.D. (3) 64 A.D.

That is to say, if Vimalasūtri's statement referred to above is to be accepted, we have to conclude that the Paumacariya was composed in the *first* century A.D., no matter whichever date we accept for the Nirvāṇa of Mahāvīra. Assuming that Vimala composed this Epic when he was about say forty—a man of mature intellect—he can be assigned to a period between latter half of the first century B.C. and the first half of the first century A.D.

1. पञ्चेव य वाससवा दुसमाए तीसवरिससजुत्ता ।

वीरे सिद्धिमुक्कण तओ निवद्धं इमं चरिय ॥ Po. 118.103.

Dr. Jacobi, however, does not seem to accept the statement of Vimalasūri as regards the date of composition of the Paumacariya. As the work itself shows traces of Greek influence due to the occurrence of terms like *dināra*, *surāṅgā* and *lagnā* as well as due to the mention of the Yavanas and the Śakās, Dr. Jacobi thinks that the work can have originated in the second or third century A.D. at the earliest. For, he assumes that the Greek influence cannot be traced in India before the third century A.D.

The Nāilavamsa to which Vimalasūri's teacher and grand-teacher, and probably he himself, belonged has been identified with Nāgendravamsa or Nāgendragaccha, which was founded towards the end of the first century A.D. according to the *Sthvirāvali* in the Kalpasūtra. Allowing a few generations between the founder of the Nāgendravamsa and our author, we can roughly assign him to somewhere between the latter half of the second century A.D. and the first half of the third century A.D.

ऊणं अइरित्त वा जं एत्थ कयं पमायदोसेणं ।

तं मे (णो) परिपूरेजं समन्तु इह पण्डिया सव्वं ॥

Po. 113.116.

ABBREVIATIONS

Pc. stands for Paumacariya.

RPp	„	„	Padma Purāṇa of Raviṣeṇa.
MW.	„	„	Sanskrit English Dictionary by Monier Williams, Oxford, 1899
H.	„	„	Hemacandra's Prakrit Grammar, Poona 1936
Woolner	„	„	Introduction to Prakrit by Woolner. 3rd Ed., 1939
Ghatge	„	„	Introduction to Ardhamāgadhi by Prof A. M. Ghatge, 1st ed.
PLN	„	„	Pāḷaccachī Nāma Mālā of Dhanapāla.
Psm	„	„	Pāṇasadda-Mahahṇṇava by Sheth Hargovind Das
DNm.	„	„	Hemacandra's Des'ī Nāmamālā.
Nom.	„	„	Nominative Case.
Accu.	„	„	Accusative Case.
Instr.	„	„	Instrumental Case.
Gen.	„	„	Gentive Case.
Loc.	„	„	Locative Case.
Voc.	„	„	Vocative Case.
Abso.	„	„	Absolutive or Gerund.
cf. & cp.	„	„	Compare.
ref.	„	„	refer or refers (to)
pass	„	„	passive (of)
cpd. & Comp.	„	„	compound.
adj.	„	„	adjective.
adv.	„	„	adverb.
Sc.	„	„	Supply
pr. & pre.	„	„	present
parti.	„	„	participle

ERRATA

<i>Page</i>	<i>Line.</i>	<i>Incorrect</i>	<i>Correct</i>
7	3	°ममणं	°गमणं
7	7	°पणाहो	°मणाहो
14	4	रयणचित्त	रयणचित्तं
17	18	become on (her) ears! "	become (her) ears! "
22	7	सीहोयरंमडपगढ्मो	सीरोयरं मडपगढ्मो
28	8	वरडत्तिमणेङ्गे	वरडत्तिमणेङ्गेण
28	10	जाओ	जाओ
30	26	of Rāma (Bharata),	Bharata
36	7	पणामिऊण	पणमिऊणं
38	9	रोमणासासिया	रामेणसासिया
40	24	crowing	cawing
40	28	"	"
48	7	पहरेणुमलचइलणा	पहरेणुमइलचलणा
48	21	ia (my) house	into (my) house
48	22	Read the whole line thus —Turning to them he said, "Don't you, with your feet soiled by the dust of the road, defile...	
51	7	परियणा इण्णा	परियणाइण्णा
53	10	परिवसन्ति	परिवसन्ति
54	1	उण	पुण,
54	3	वयणमेण	वयणमेय
59	7	लाए	लोए
60	21	(वरिम)	(वरिस)
61	9	विहडिपडिय	विहडियपडियं

वज्जयण्णउवक्खाणं

ततो ते दो वि जणा सीयाम्हिया कमेण वचन्ता ।

पत्ता य तावसकुलं वक्कलजटधारिणो जत्थ ॥ १ ॥

नाणासंगहियफलं अकिट्ठवण्णेण^१ रुद्धपहम्मं ।

उम्बरफणसवडाणं^२ समिहासंघायकयपुञ्जं ॥ २ ॥^३

पविसन्ति तावसकुलं आसणविणओवयारकुसलेहि ।

संभासिया य पयया सव्वेहि तावसगणेहि ॥ ३ ॥

वसिऊण तत्थ रयणी पुणरवि वचन्ति अटविपहम्मं^४ ।

दुम्भयमिहरोहं पेच्छन्ति उ चित्तकूडं ते ॥ ४ ॥

(1) Thereupon, those two persons, both of them (i.e. Rāma and Lakṣmaṇa), moving with Sītā, duly reached a settlement of āśetṭics where (lived ascetics) wearing bark-garments and matted-hair.

(2) and (3). They entered the settlement of ascetics which was rich in many fruits, the paths and ways in which were covered with (रुद्ध) fallen (अकिट्ठ) leaves, which had in it, heaps of bundles of faggots of उम्बर, पनम and banyan trees. (There) they (who were) pious were addressed by all the hosts of ascetics (who were) adept in (offering) reception with a seat and modesty.

(4) Having stayed there for a night, they, once again, started along the paths and ways in the forest; and they saw the Citrakūṭa having a chain of peaks rising high up (in the sky).

1. अकिट्ठवण्णेण A. C. 2. उम्बरफणसवडाणं^२ B. 3. B inserts 1 str. between 2 and 3 of J. 4. तत्थ अटविपहम्मं B.

नाणाविहदुमच्छन्नं नाणाविहसावयाण आवासं ।
 नाणापक्खिसमिद्धं गिरिनइयारुद्धसंचारं ॥ ५ ॥
 कत्थइ सीहवियारियगयवररुहिरच्छुडारुणं भीमं ।
 कत्थइ सरभुत्तासियहत्थिडलविभग्गतरुनिवहं ॥ ६ ॥
 कत्थइ वराहकेसरिददप्पावडियजुज्झसंघट्टं ।
 कत्थइ कट्ठिणोरत्थलवग्घचवेडाहयं महिसं ॥ ७ ॥
 चाणरयुक्कार रवं कत्थइ किलिकिलिकिलन्तपक्खिगणं ।
 कत्थइ सीहभयद्वयहरिणपलायन्तसंघायं ॥ ८ ॥
 कत्थइ मत्तमहागयगण्डालीणालिगुमगुमायन्तं ।
 प्यारिसविणिओगं पेच्छन्ति य चित्तकूडं ते ॥ ९ ॥

(5) (The Citrakūṭa) which was covered by various trees, which was the resort of various wild beasts, which was full of various birds, and the movements in which were hindered by mountain streams.

(6-9) They saw the Citrakūṭa of the following description (lit. division : विनियोग. 9 cd). In some places, it looked awful, being ruddy with streaks (छटा) of blood of huge elephants torn asunder by lions. Elsewhere, there were clusters of trees destroyed by herds of elephants frightened away by Śarabhas (6).

In some places, boars and lions were locked in fight with each other, with terrible fury. Elsewhere, there were bisons which were killed with blows, by tigers, in their hard and broad bosoms (7).

In some parts of it, (was to be heard) the noise of screeching of monkeys; while in others, the continuous chirping of a number of birds. Elsewhere, were (to be seen) herds of deer running & fleeing away through fear of lions (8).

Somewhere in it, were humming the bees lurking about the temples of huge and must elephants (9).

नाणातरुभ्योऽहं नाणाविहसुरेहिगन्धकलियाहं ।
 खायन्ति जहिच्छाए फलाहं वरसायकलियाहं ॥ १० ॥¹
 लीलाए वधमाणा चउसु वि मासेसु माहरेगेसु ।
 पत्ता अघन्तिविमयं काणणयणमण्डियं² रम्मं ॥ ११ ॥
 जणघणसमाउलं ते केत्तियमेत्तं पि बोलिया विसयं ।³
 अघ्नं पुण उहेसं पेच्छन्ति जणुत्थियं सहसा ॥ १२ ॥
 वडपायवस्स हेट्ठे उवविट्ठामामिया य धीसन्ता ।
 मणिओ य राघवेणं, “ लक्खण, देसो इमो विजणो ॥ १३ ॥
 मामा अकिट्ठजाया उज्जाणहुमा य फलमरोणमिया ।
 पुण्डुच्छवाएपउरा मामा वि य पट्टणायारा ॥ १४ ॥

(10) (There) they ate to their heart's content, very tasty fruits, growing on various trees, and possessed of sweet fragrance of various kinds

(11) Proceeding with ease they in a little more than four months, arrived at the country of the Avantis which was charming and adorned with forests and woods.

(12) Traversing for some distance, the country, full of men and riches, they all of a sudden, beheld another place which, however, had been deserted by people

(13) They sat and were comforted under a banyan tree and rested (themselves there) (Lakṣmaṇa) was addressed by Rāma, “Lakṣmaṇa, this country (looks) desolate!

(14) “Crops are grown on untilled soil, and the trees of the gardens are bent down with the weight of

1. B inserts 3 stzs. between 10 & 11 of J 2. वरसायनमस्य A.

दीसन्ति सरा विडला अछिन्नपडमुप्पला य पक्खांसु ।
सयडेसु भण्डप्पसु य भग्गेसु विसंखुला पन्था ॥ १५ ॥

चणयतिलमुग्गमासा विक्खिरिया तन्दुला य जेगविहा ।
दीसन्ति बहुदेसे जिण्णां य जरग्गवो पडिया ” ॥ १६ ॥

भणिओ य राघवेणं सोमिन्ती, “ पट्टणं व गामं वा ।
लक्खेहि समम्भासे परिसमिया दारुणं सीया ” ॥ १७ ॥

तो लक्खणो बलग्गो नग्गोहं दीहविडववित्थारं ।
रामेण पुच्छिओ सो, “ किं पेच्छसि एत्थ सोमिन्ति ? ” ॥ १८ ॥

सो भणद्, “ देव वियडं रूवं पेच्छामि पट्ठयसरिच्छं ।
सत्ततलधवलप्पसु य पासायसप्पसु परिकिण्णं ॥ १९ ॥

fruits; and even the villages abounding in fields of sugar-canes of पुण्ड्र species, have the appearance of cities ! ”

(15) “The lakes are vast with their lilies and lotuses unharmed by (water-) birds! The path-ways (here) are distorted owing to the carts and merchandise lying shattered and scattered (on them)

(16) “There are seen scattered, grams, sesamum mug, beans and rice of many species, as well as old bulls lying down in many places. ”

(17) Saumitrī (Lakṣmaṇa) was further addressed by Rāghava, “Find out, hereabout some city or village, (for) Sītā is exceedingly fatigued.

(18) Thereupon Lakṣmaṇa climbed up a banyan tree, having an expanse of long branches. He was asked by Rāma, “Lakṣmaṇa, what do you observe here? ”

(19) Said he, “Sir, I observe a site (or figure, रूप) vast and resembling a mountain, encircled by hundreds of mansions, white and seven-storeyed.

आरामुज्जाणेहि य तलायसहसेहि वेढियं संयलं ।
 घणजणवयपरिहीणं दीसइ नयरं इमं वियडं ॥ २० ॥
 एककं पेच्छामि, पद्द, पुरिसं अइचवलंतुरियगइर्ममणं ” ॥
 भणिओ य राघवेणं, “आणेहि इमं मह समीवे^१” ॥ २१ ॥
 ओयरिय पायवाओ ^२सोमिच्ची, तेण आणिओ पुरिसो ।
 रामस्स चलणजुयलं णमिऊण ठिओ समब्भासे ॥ २२ ॥^३
 तं भणइ पउपणाहो, “मद्द, कओ आगओ सि? किं देसो ॥
 विजणो धणेण रहिओ साहसु एयं फुडं मज्झं” ॥ २३ ॥
 सो भणइ “सिरीगुत्तो अहयं तु कुडुम्बिओ य वइएसो^४ ।
 एत्थागओ, महाजस, भणामि जं तं निसामेहि ॥ २४ ॥
 सीहोदरो त्ति नामं उज्जेणीसामिओ नरवरिन्दो ।
 तस्स इह वज्जयण्णो दसउरनयराहिवो भिच्चो ॥ २५ ॥

(20) “Surrounded by parks and gardens and thousands of lakes, this entire city looks hideous, deserted (as it is) by wealth, populace and herds (of cattle).

(21) “And, Sir, I see a man moving at a very speedy pace.” He was spoken to by Rāma, “Get him near me.”

(22) Getting down from the tree, Lakṣmaṇa took the man to Rāma. Bowing down at the pair of feet of Rāma, he stood near him.

(23) Rāma (Padmanātha) said to him, “Gentle Sir, whence have you come? Why is (this) country bereft of men and without wealth? Tell me this clearly.”

(24) He said, “I am Śrīgupta, a householder, come here from another country—Listen, O highly-glorious one, to what I say.

(25) There is a lord of Ujjain, an excellent king,

1. समीवं A. B. C. 2 तुरिय गन्तूण आणिओ पुरिसो B. 3. B inserts one stanza between 22 and 23 of J.. 4 वइदेसो A. *

मोक्षेण तिहुयणगुरुं निगगन्था साहवो य नाणधरा^१ ।
 अन्नस्स नमोक्कारं न कुणइ सो चेव पुरिसस्स ॥ २६ ॥
 निगगन्थपसाएणं^२ सम्मत्तं वज्जयण्णनरवइणा ।
 पत्तं जगविक्खायं किं न सुयं, देव, तुम्हेहिं ?” ॥ २७ ॥
 भणिओ य लक्खणेणं, “ केणोवाएण तेण सम्मत्तं ।
 लद्धं ? कहेहि, एत्तो जायं मे कोउयं परमं” ॥ २८ ॥
 एत्तो कहेइ पहिओ, “ देव, निसामेहि, तस्स साहूणं ।
 दिओ जहोवएसो पढमं सम्मत्तरयणस्स^३ ॥ २९ ॥
 अह वज्जयण्णराया पारद्धीफन्दिओ^४ परिममन्तो ।
 पेच्छइ मन्दारणे^५ निगगन्थं^६ साहवं एक्कं ॥ ३० ॥

Sinhodara, by name. His vassal (भृत्य), Vajrakarṇa, the king of the city of Daśapura, lived here.

(26) “Except to the Lord of the three worlds, the Fetterless and the monks possessed of knowledge, he would not make obeisance to any other person.”

(27) “Have you not, Sir, heard that king, Vajrakarṇa has achieved the universally known Right Faith by the grace of a fetterless monk ?”

(28) Lakṣmaṇa said to him, “By what means did he obtain the Right Faith ? Tell (me), I have a great curiosity in this regard.”

(29) Hereupon said the traveller, “Listen, Sir, how first of all instruction in the jewel of the Right Faith was given to him by the ascetics :

(30) Once, king Vajrakarṇa, while engaged in hunting, saw in Mandāranya, a certain fetterless monk,—

1. अणगारे साहवे य नाणधरे A. C. 2. साहूण पसाएण A. C.
 3. सम्मत्तरहियस्स A. C. 4. पारद्ध A. पारद्ध C. पारद्धीपत्थिओ B.
 5. डडारणे A. 6. अणगार साहव एक्क A. C.

गिम्हे सिलायलत्थो मूरायवसोसिपसु अङ्गोसु ।

सीहोव्व भयविमुक्को समत्तनियमो दढधिरिद्वो ॥ ३१ ॥

वरतुर्यसमान्ढो कयन्तसरिओ अणादमिच्छन्तो ।

गन्तूण भणइ साहुं, ' किं एत्थं कुणसि आरण्णे ' ॥ ३२ ॥

तो भणइ समणसीहो, ' एत्थ हिंयं अत्तणो विचिन्तेन्तो ।

अच्छामि रण्णमज्जे दुक्खविमोक्खं च कुणमाणो ' ॥ ३३ ॥

पुणरवि भणइ नरिन्दो, ' एयावन्न्यस्स भोगरहियस्से ।

योवं वि नत्थि सोक्खं, किं अप्पहियं तुमं साहु ? ' ॥ ३४ ॥

विमयपसङ्गामिमुहं नाऊण मुमामियं भणइ साहु, ।

' जं पुच्छीमि अप्पहियं तं ते सव्वं निवेप्पमि ॥ ३५ ॥

(31) " (The monk) who was sitting on a stone-slab, in summer, his limbs parched up in the heat of the sun and was fearless like a lion; (who) had completely observed the (sacred) vows, and was of firm determination.

(32) (Vajrakarma) riding an excellent horse, resembling the god of Death and steeped in wrong faith (*lit.*: possessing wrong faith without any beginning), went to the monk and asked him, 'What are you doing in this forest?'

(33) Then spoke the best of the monks, 'Here do I live, in the midst of the forest, pondering over the good of the soul and seeking to make an end of misery.'

(34) " Said the king again, 'There is not an iota of happiness to you remaining in this state and without any pleasures! What spiritual happiness, (then) O, monk, will accrue to you?'

(35) " The monk seeing that he (Vajrakarma) was inclined to indulgence in sensual pleasures, uttered these wise words: 'Since you ask me about it, I shall tell you all about spiritual good.'

जे विसणसु पसत्ता ते अप्पसुहेण^१ वञ्चिया मूढां ।
 भमिहिन्ति भयसमुदे दुक्खसहस्साइ पावन्ता ॥ ३६ ॥
 हन्तूण विविहसत्ते इमस्स देहस्स पोसणट्ठाए^२ ।
 आयसपिण्डो व्य जले जाहिसि नरए निरभिरामे ॥ ३७ ॥
 नूणं तुमे, नराहिय, न य विद्यायाओ सत्त पुढवीओ ।
 बहुनरयसइकुलाओ घौराणलपज्जलन्तीओ ॥ ३८ ॥
 दुग्गन्धा दुष्फरिसा नरया ससिसूरवज्जिया निचं ।
 पुडपायकूडसामालेकरवत्तऽसिवत्तजन्ताइं ॥ ३९ ॥
 एणसु पावकम्मा पन्निवत्ता जीघहिंसया दीणा ।
 चक्खुनिमिसं पि सोफखं न लहन्ति, लभन्ति दुमखाइं ॥ ४० ॥

(36) "Fools, they are bereft of spiritual happiness, being addicted to sensual pleasures: they shall whirl about in the ocean of worldly existence, suffering (*lit. getting* पावन्ता) thousands of miseries.

(37) "Killing various creatures for the sake of the nourishment of this body, you shall go down to the cheerless hell like an iron-ball into the water.

(38) "Verily, O king, you know not the seven earths (पुढवी) crowded with many hells, and blazing with terrific fires.

(39) " (These hells) are always foul of smell and harsh of touch, and without (the light of) the moon or the sun; there are in it, पुटपाय*, वूटगात्तमडि*, saws, sword-blades and other machines (of tortures).

(40) "Cast into these, the wretched sinners who kill living beings, do not obtain pleasure even for a wink, (but) have miseries (instead).

ते परिसं महन्तं दुःखं पायन्ति विसयमुहलोला ।
 तापं चिय अप्पहियं केरिसयं होइ पुरिसाणं ॥ ४१ ॥
 किंपागफलसरिच्छं विसयंमुहं अप्पसोक्खवहुदुःखं ।
 अहियं वज्जेहि दमं करेहि जं तुज्झ अप्पहियं ॥ ४२ ॥
 तेहि कयं अप्पहियं जेहि उ गहिया^१ महव्वया पञ्च ।
 अहवागुव्वयनिरया, सेसा दुक्खाणि पायन्ति ॥ ४३ ॥
 धम्मं काऊण इहं पाविहिसि सुरालए परमसोक्खं ।
 दुक्खं अणुहवासि चिरं नरयम्मि गओ अहम्मणं ॥ ४४ ॥
 एए मया अणाहा निञ्चुविग्गा भउइयां रण्णे ।
 'मा हणमु रसासत्तो हिंसं तिविहेण वज्जेहि' ॥ ४५ ॥

(41) " 'Such great misery do they obtain, (they) who are given to the pleasures of the senses. What spiritual good can there be for these men ?

(42) " 'The pleasure of the senses is (bitter) like a fruit of the Kimpāka tree, and results in little happiness and abundant misery. Avoid this, (which is) unwholesome. Do you that which is beneficial to your self.

(43) " 'They have secured spiritual good who have taken upon themselves the five Great Vows, or who are greatly devoted to the five Lesser Vows. The rest become (get) miserable.

(44) " ' (O king), you will, by the observance of Piety obtain great happiness in the celestial abode; (on the other hand) by reason of impiety, you will go to hell and (there) you will suffer from (lit. experience) misery for long.

(45) " 'Do not, enslaved to tastes, kill these animals (or deer) that are helpless, and always frightened

एषमु य अत्रेसु य उवएससएसु घोहिओ जाहे ।
 ताहे नुरङ्गमाओ ओयरिडं पणमई साहुं ॥ ४६ ॥
 तो मणई, 'कयत्तोऽहं विमुक्कपायो न एत्थ सन्देहो ।
 जो सुरनरसंपुज्जं साहुस्स समागमं पत्तो ॥ ४७ ॥
 निगग्याण^१, महायस, दुक्करचरिया अहं पुण असत्तो ।
 पञ्चाणुअयघारी गिहत्थयम्मे अबिरमामो^२ ॥ ४८ ॥
 एवं गिहत्थयम्मं धेत्तूण नराहिओ समुल्लवइ ।
 'जिणसाहवे पमोत्तुं अन्नस्स सिरं न नामेमि^३ ॥ ४९ ॥
 अह पीइवड्ढणं सो साहुं पूएद परमभावेणं ।
 उवचासं चिय गिण्हद राया उल्लसियरोमञ्चो ॥ ५० ॥

and that run through fear in the forest. Avoid violence in the three ways.'

(46) "When (he) was instructed (by the monk) with these and hundreds of other (words of) advice (Vajrakarma) getting down from (his) horse bowed down to the monk.

(47) "Thereupon he (Vajrakarma) said, 'Blessed am I and freed from sin, there is no doubt about it, since (जो) I have met a monk whose contact is prized highly by gods and men (alike).'

(48) " 'O far-famed one, difficult to observe is the career of the Fetterless; I, however, am weak (to adopt it). I shall, (therefore), be pleased to observe the religious life of a house-holder, accepting the five Lesser Vows.'

(49) "Having thus accepted the house-holder's life, the king spoke, 'Except before the Jain monks, I will not bend (my) head before any one'

(50) "Then, he (the king) worshipped with great

1. ममपाण तु A. C. 2. अबिरमामोह A. C. अहिरमामि (?) B.
 3. न पणवेमि B. पणा (न) मेमि A.

उववासियस्स साह कहेइ परमहियं निययकालं ।
 जं काऊण गिहत्था भविया मुच्चन्ति दुक्खाणं ॥ ५१ ॥
 सागारनिरागारं चारित्तं दुविहमेव उवइट्ठं ।
 सालम्भणं गिहत्था करन्ति, साह निरालम्भं ॥ ५२ ॥
 पच्च य अणुव्वयाइं सिक्खाओ तह य होन्ति चत्तारि ।
 तिण्णि य गुणव्वयाइं वन्दणपूया य उवइट्ठा ॥ ५३ ॥¹
 तो वज्जयण्णराया जिणधम्मं गिण्हऊण भावेणं ।
 पविसरइ निययनयरं बहुजणपरिवारिओ तुट्ठो ॥ ५४ ॥

devotion, the ascetic who was a source of delight. The king also, full of horripilation, observed (took upon himself) a fast.

(51) "The monk (then) expounded to him (the king) who had observed a fast, the supreme good that lasts for ever, achieving which the house-holders, the worldly beings, get freed from miseries.

(52) "Holy life is said to be two-fold only: that for the laymen and that for the houseless (monks). The laymen observe (करन्ति) the (former one which is) conditioned, (while) the monks observe the (latter which is) unconditioned.

(53) " (For the laymen) are laid down (i) five Lesser Vows, as well as (ii) four Disciplinary Vows, (iii) three Meritorious Vows, and (iv) Homage and worship (of the Jains).

(54) "Thereafter, king Vajrakarṇa, having, with devotion accepted the Religion of the Jinas, proceeded to his city, pleased (at heart) and accompanied by a large retinue of men.

गमिऊण रयणिसमयं मज्झिमयजिमिओ मणेण चिन्तेइ, ।
 'सहोयरस्स विणयं कह तस्स फुडं करिस्से हं ॥ ५५ ॥
 चिन्तेऊण^१ सुमरिडं कणयमयं मुदियं इहङ्गुदटे ।
 कारेमि रयणचित्त सुव्वयजिणयिम्भसंनिहियं ॥ ५६ ॥
 सा नरवईण मुहा कारावेऊण दाहिणङ्गुदटे ।
 आधिद्धा राएणं हरिससमुल्लसियगत्तेण^२ ॥ ५७ ॥
 सीहोयरस्स पुरओ काऊणङ्गुद्वयं^३ निययसीसे ।
 पणमइ जिणिन्दपाडिमं ससंभमो^४ लोगमज्झमि ॥ ५८ ॥
 परिमुणिय कारणेणं^५ केणइ चदरीण साहिण सन्ते ।
 दसउरवदस्स रुदुओ गाढं सीहोयरो राया ॥ ५९ ॥

(55) "Passing the time of night, he thought to himself, after bath and meal, 'How (possibly) can I, next day, publicly, show modesty to that (king) Sindhodara ?"

(56) "Thinking thus and recollecting, (he said to himself) 'The golden ring on this finger, I shall get inset (or decorated) with jewels and possessed of an image of Suvrata, the Jina."

(57) "Having got fashioned such a ring, the king, the lord of men (नरपति) put it on the finger of his right hand, his limbs tingling with delight."

(58) "Placing (his) folded hands on his head, in the presence of (king) Sindhodara, he saluted hastily, the image of the great Jina, in the midst of the people."

(59) Having learnt of (this) which had been told to him, by an enemy (of Vajrakarṇa) under some pretext

1. चित्ततेण स(सु)मरिय A, 2 हरिसवमुल्लसियगत्तेण A. Probably followed by C. 3 काऊणङ्गुद्वयं A. 4. ससंभमं B. 5. परिमुणियकारणेणं A. C.

तो सव्ययलसमगो माणी सन्नद्धद्वतोणीरो ।

चलिथो दसदरनयरं उवरि चिय वज्जयण्णस्स ॥ ६० ॥

तावच्चिय तुरयगई^१ वेणुलया गहियकरयलो^२ पुरिसो ।

गन्तूण वज्जयण्णं भणइ तथो, 'मे निसामेहि ॥ ६१ ॥

अणमोकारस्स, पह, रुटो सीहोयरो सह वलेणं ।

आगच्छइ तूरन्तो तुज्झ वहत्थं सबडहुत्तो ॥ ६२ ॥

एवं नराहिवो सो केणचि तुह देरिण्ण अक्खाए ।

अवसेण इहागच्छइ करेहि हियइच्छियं जं ते^३ ॥ ६३ ॥

तो भणइ वज्जयण्णो, 'को सि तुमं, कत्थ देसवत्थव्यो ।

कह वा नरिन्दमन्तो एसो ते जाणिथो भणह' ॥ ६४ ॥

(केणइ कारणेण-निमित्तेन), king Sīṃhodāra got exceedingly angry with the lord of Daśapura (*i.e.*, Vajrakarna).

(60) Thereupon, equipped with armour and quiver and accompanied by the whole of his force, the haughty Sīṃhodara, marched towards the city of Daśapura, against Vajrakarna himself.

(61) Just at this juncture, a certain man, bamboo stick in hand and going on horseback, approached Vajrakarna and said, " (Please) listen to me."

(62) Sure, King Sīṃhodara is angry with you for your failure to salute him; and he is marching against you very fast, along with his force with a view to kill you.

(63) "In this manner that king, some enemy of yours having told him (about it), is surely marching here. May you do what you deem fit!"

(64) Then said Vajrakarna, "Who are you? What country do you hail from? And tell me, how is it that this plan of the king is known to you."

सो भणइ, कुन्दनगरे नामेणं सदसङ्गमो वणिओ ।
 जउणा तस्स वरतणू पुत्तो वि०य विज्जुयङ्गो हं ॥ ६५ ॥^१
 पत्तो य जोव्वणासिरी उज्जेणी आगओ वणिज्जेणं ।
 दट्ठण अणङ्गलया^२ वेसा^३ आयह्वयं पत्तो ॥ ६६ ॥
 वसिओ य एगरत्ति तीएँ समं तिव्वनेहराएणं ।
 कढिणयरं चिय वद्धो हरिणो जह वागुराए व्व ॥ ६७ ॥
 जणएण मज्झ निययं समज्जियं जं धणं असंखेज्जं^४ ।
 तं छम्मासेण, पढ, विणासियं मे दुपुत्तेणं ॥ ६८ ॥
 जह कमले व्व महुयरो आसत्तो तह य कामगयचित्तो ।
 महिलाणुरागरत्तो किं ण कुणइ साहसं पुरिसो ॥ ६९ ॥

(65) Said the man, "There is, in Kundanagara, a merchant, Śabdasangama by name; his wife is Yamunā and I, Vidyudanga, am their son."

(66) "Attaining to glorious youth, I went to Ujjain, on business (There) having seen a courtesan, Anaṅgalā, I got restless (on her account)."

(67) "I stayed there for a night in her company, with ardent and passionate attachment, and was very deeply entangled there, like a deer in a snare."

(68) What immense wealth had been acquired constantly, by my father, (all) that, O Sir, was squandered away within six months by me, an unworthy son."

(69) "What rash deed will not a man do, who is passionately attached to a woman, his mind carried away by love like a bee that is attached to a lotus."

1 B inserts one stanza between 65 and 66 of J.
 2. अणङ्गलया A. 3. वेसं. 4. अणग्घेजं B.

अहं सा सहीरं पुरयो निन्दन्ती नित्यकुण्डलं मुणिया ।

‘एषण असारेणं किं कीरं कण्णभारेणं’ ॥ ७० ॥

मणइ य ‘अहो कयत्या घन्ना सा सिरिहरा महादेवी ।

उत्तमरयणाइद्धं सोहइ मणिकुण्डलं कण्णे ॥ ७१ ॥

अहयं कुण्डलचोरो रायहरं पत्थियो निसि पयोसे ।

सीहोयरं मुया मे पुच्छन्ती सिरिहरा देवी ॥ ७२ ॥

‘नरवइ, न लहसि निद्धं किं उच्चिग्गो सि दारुणं अज्जं’

सो भणइ, ‘मज्झ निद्दा कत्तो’ चिन्तासमाडलमणस्स ॥ ७३ ॥

मह विणयपराहुत्तो न मारियो जाय, सुन्दरी, दुट्ठो ।

दसउरनयराहिवरं ताव कयो^१ मे हवइ निद्दा’ ॥ ७४ ॥^३

(70) “Once she (*i.e.* Anaṅgalatā, the courtesan) was seen (by me) deprecating before her female friend, her own ear-pendants (in these words) ‘What use is this worthless load of ears (to me) ?’”

(71) And she said, “Oh! (how) fortunate and bleassed (is) that Śrīdharā, the chief queen! (How nicely her) jewelled pendants, studded with excellent gems, become on (her) ears!”

(72) “(At these words of hers) I set out, for the palace, early at night, with a view to stealing the ear-pendants (of Queen Śrīdharā). (There) I (over-) heard Queen Śrīdharā ask King Sindhodara,

(73) “‘O lord of men, you do not get sleep to-day; why are you so much (*lit.* very much दारुण) distracted ?’”

(74) ‘O beautiful one’ (said he), ‘so long as the wicked king of the city of Daśapura who is immodest towards me, is not killed, how can I get sleep ?’

1. कत्तो च्चिय वाडलमणस्स A. C. 2. कहं B. 3 B. inserts one stanza between 74 and 75 of J.

सुणिऊण वयणमेयं तो हं मोत्तूण चोरियं तुरिओ ।
 पत्थागओ, नराहिव, तुज्झ रहस्सं परिकहेउं ॥ ७५ ॥
 जाव च्चिय उल्लावो एसो वट्टइ सभाएँ मज्झमि ।
 ताव च्चिय वलसहिओ पत्तो सीहोयरो राया ॥ ७६ ॥
 सो गेण्हिउं असत्तो तं नयरं विसमदुग्गपायारं^१ ।
 परिवेढिऊण सयलं पुरिसं पेसेइ तूरन्तं ॥ ७७ ॥
 गन्तूण वज्जयणं सुनिट्ठुरं भणइ सामिवयणेणं ।
 'मुणिउच्छाहियहियओ जिणवरगव्वं समुव्वहासि ॥ ७८ ॥
 दिन्नं मए पहुत्तं भुज्जासि विसयं^१ जिणं नमंसेसि ।
 मायाएँ ववहरन्तो कह मज्झं निव्वुर्द कुणासि ॥ ७९ ॥

(75) "Hearing these words and then abandoning (the idea of) theft, I hastened here, O king, to communicate (this) secret to you."

(76) As this talk was going on in the *Durbar*, just then, there arrived King *Sinhodara* along with his force,

(77) Unable to capture that city which was difficult (to capture) due to (its) forts and ramparts, he (*Sinhodara*) laid siege to the whole of it and forthwith (*तूरन्तं*) dispatched a messenger (*lit. man*) (to *Vajrakarna*).

(78) Having gone to *Vajrakarna*, at the behest of his master, the messenger said (to him) very harshly, 'With your heart inflamed by a sage, you possess pride for the great Jina!

(79) "It was by me that the dominion was bestowed (on you); you enjoy (my) territory and yet you salute the Jina!

Behaving thus, deceitfully, how would you give delight to me!

जइ मज्झ चरणजुयलं न नमसि रे वज्जयण्ण आगन्तुं ।

तो निच्छण्ण तुज्झं न य जीयं नेय रज्जं ते ॥ ८० ॥

तो भणइ वज्जयण्णो, 'मह विसयं साहणं पुरं कोसं ।

सद्यं च गेण्हउ इमं धम्मद्वारं च मे देउ ॥ ८१ ॥

एसा मए पइच्चा आरुद्धा साहुसेनियासम्मिं ।

एयं ते परिकहियं अमओ हं न य विमुञ्चामि' ॥ ८२ ॥

गन्तूण तत्थ दूओ सद्यं सीहोयरस्स साहेइ ।

रुट्ठो रोहेइ पुरं विसयं च इमं विणासेइ ॥ ८३ ॥

एयं ते परिकहियं देसविणासस्स कारणं सद्यं ।

एत्तो गच्छामि अहं सुच्चागारं इमं गामं ॥ ८४ ॥

(80) "If, O Vajrakarṇa, you do not come to my feet and salute me, then, surely there shall be neither kingdom nor life for you."

(81) "Then said Vajrakarṇa, "Let him (*i.e.*, Siṃhodara) take away everything, my territory, force, capital, and treasury; but (च = तु) let him (only) leave the door of Piety open to me."

(82) "This vow I have taken in the presence of an ascetic; and I tell you that I won't give it up until I am dead."

(83) "The envoy (then) went to Siṃhodara and told him everything; and the latter, getting angry, besieged the city and laid waste this territory, (*ref. St. 23 supra*).

(84) "Thus have I told you completely the cause of devastation of this territory. Now I go to this town with its buildings empty and deserted (by the people)."

डङ्गन्तामि य विसए मज्झ वि निययं कुडीरयं दड्ढं ।
 भज्जाए पेसिओ हं घडपिट्ठराणं इहं देव ॥ ८५ ॥
 एवं चिय परिकहिण दट्ठण (इ^१) दुक्खियं दयावन्नो ।
 पउमो देइ महगं निययं कडिसुत्तयं तस्स ॥ ८६ ॥
 पणिवइऊण गओ सो निययघरं देसिओ अइतुरन्तो ।
 पउमो वि भणंइ एत्तो, 'लक्खण, वयणं सुणसु मज्झं ॥ ८७ ॥
 'जावच्चिय न य सरो सुदुस्सहो होइ गिम्हकालामि ।
 ताव इमस्स समीधं पुरस्स भूमीए गच्छामो' ^२ ॥ ८८ ॥
 अह ते कमेण पत्ता दसइगनयरस्स वाहिस्सदेसे ।
 चन्दप्पहस्स भवणं योऊण अवट्ठिया तत्थ ॥ ८९ ॥
 पंचपरिस्समखीणा^३ सीया^४ दट्ठण लक्खणो सिग्धं ।
 पविसरइ दसउरं सो अणुणाओ दारपालेहि ॥ ९० ॥

(85) "In this territory which was on fire, my cottage too was burnt down; and, sire, I am sent here by my wife for the sake of jars and pots.

(86) When this had been told (him by the man), Rāma (Padma), seeing (him) miserable, was moved to pity; and gave him his own very costly waist-band.

(87) Bowing down (to Rāma) that stranger quickly started homeward. After this, Rāma (Padma) said, "O Lakṣmaṇa, listen to my words.

(88) "Even before the sun gets very unbearable, in summer, let us go to (some) place near this city.

(89) Then gradually they reached the sanctuary of Lord Candraprabha, outside Daśāṅganagara (i.e., Daśapura). Having offered their prayers (to Candraprabha) they stayed there.

(90) Finding Sītā, tired due to the fatigue of

1. दट्ठण व A. B. C. 2. भूमि गच्छामो A. C. 3. सीयं A. C. 4. सीयं A. C.

दिदौ य वज्रयण्णो तेण वि संभासिओ निविट्ठो य ।
 भुज्जावेहि लहुं चिय एवं भणिओ य स्यारो ॥ ९१ ॥
 तो जम्पइ सोमिस्ती मज्झ गुरू जिणहरे सह पियाण ।
 चिट्ठइ तम्मि अभुत्ते न य हं भुज्जामि आहारं ॥ ९२ ॥
 भणिओ स्यारवई नरवइणा अन्नपाणमाईयं ।
 एयस्स तुमं^१ निययं देहि, तुरन्तो यराहारं ॥ ९३ ॥
 तं लक्खणेण नीयं भुत्तं चिय भोयणं जहिच्छाण ।
 सत्त्वगुणेहि वि पुण्णं अमयं च तणू सुहावेह ॥ ९४ ॥
 तो भणइ पउमनाहो, पेच्छसु, सोमिस्ति, वज्रयण्णेण ।
 अमुणियगुणेण अमहं घघहरियं परिसं कज्जं ॥ ९५ ॥

(going by) the road, Lakṣmaṇa, quickly, entered Daśa-pura being permitted by the door-keepers.

(91) He saw Vajrakarna, and was in return, spoken to by him, and was seated. Then the cook was asked by him (Vajrakarna) to feed him (Lakṣmaṇa) quickly.

(92) At this, said Lakṣmaṇa (Saumitri), "My elder brother is staying with his wife (there) in the sanctuary of the Jina. I shall not eat anything so long as he has not taken (any) food."

(93) The steward, then, was ordered (by the king), "Give him (i.e., Lakṣmaṇa), immediately (and) without fail, excellent food, water etc."

(94) Lakṣmaṇa carried the food (to Rāma); and they all ate it according to their pleasure (*lit* desire).

(95) Then said Lord Padma (Rāma), "Look! Lakṣmaṇa, how Vajrakarna, (though) ignorant of our qualities, has done us such good (or has done such a good thing for us).

जिणसासणाणुरत्तो अणन्नदिट्ठी दसङ्गनयरवई ।
जइ पाविही विणांसं धिरत्थु तो अमह जीएणं ॥ ९६ ॥

गन्तूण, लक्खण, तुमं सीहोयरपत्थिवं भंणसु एवं ।
पीई^१ करेहि सिग्घं समयं चिय वज्जयण्णेणं ॥ ९७ ॥

“जं आणवेसि” भणिऊण लक्खणो अइगओ पवणवेगो ।
सिविरं चिय संपत्तो कमेण पविसरइ रायहरं ॥ ९८ ॥^२

अत्थाणिमण्डवत्थं जंपइ सीहोयरमइपगम्भो^३ ।
भरहेण अहं दूओ विसज्जिओ तुज्झ पासम्मि ॥ ९९ ॥

आणवइ तुमं भरहो समुदपेरन्तवसुमईनाहो ।
जह ‘मा कुणसु विरोहं समयं चिय वज्जयण्णेणं ॥ १०० ॥

(96) “Fie upon our lives, if the king of Daśāṅga (Daśapura), devoted to the teachings of the Jina, and of undivided faith, were to meet with destruction.

(97) “Lakṣmaṇa, go you to King Śunhodara and say to him thus, ‘Quickly make friends with Vajrakarna.’

(98) “As you command (me, Sir)”, said Lakṣmaṇa and departed with the speed of the wind; reaching the camp (of Śunhodara) he gradually entered his palace,

(99) —and the bold one said to Śunhodara, sitting in the Durbar-hall, “By Rāma^१ (Bharata) am I sent to you as a messenger.

(100) “Rāma (Bharata) the lord of the sea-bound earth commands you thus: ‘Do not entertain hostility to Vajrakarna.’

1. पीइ A. C. 2 B inserts one stanza between 98 and 99 of J. 3. ज एव पुच्छिओ सो जंपइ लच्छीहरो मइपगम्भो B. सीहोयर मइपगम्भो A. C.

केइ भडा सहससि य उक्कइडेऊण तत्थ हुरियाओ ।

सिग्घं चिय संपत्ता तस्स वहत्थुज्जयमईया ॥ १०७ ॥

संवेदिउं^१ पवत्ता मसगा इव पव्वयं समन्तेणं ।

अह सो भउज्झियमणो जुज्झइ समं रिउभडेहिं ॥ १०८ ॥

करयलघायाहिं^२ भडा केण्थ्याहणइ चलणपहरेहिं ।

जङ्घावलेण केई केई पाडइ भुयवलेणं ॥ १०९ ॥

जोहेण हणइ जोहं पण्हपहारेण कुणइ निज्जीवं ।

अन्नं विदिन्नपट्ठिं वज्जइ य अहोमुहं पडियं ॥ ११० ॥

एवं सा भडपरिस्ता भग्गा ददहूण^३ उट्ठिओ राया ।

सीहोयरो तुरन्तो मत्तमहागयचरारुढो ॥ १११ ॥

sternation, was full of various threatening gestures and buzzed with many a deprecatory word.

(107) Some warriors, forthwith drew out their daggers and rushed at him (*Lakṣmaṇa*) with their minds bent upon killing him—

(108) —and began to surround him all around, like flies a mountain. He on his part, with a dauntless heart, began to fight the soldiers of the enemy.

(109) Some of the warriors he slapped with the palm of his hand, while others he kicked with the strokes of his feet. Some he felled down with the force of his shanks and others he toppled down with the strength of his arms.

(110) He dashed one soldier against another; killed (one) with a kick of his heels, and broke the back of another, sparing (avoiding) him that lay with his face hung down.

(111) Seeing that host of soldiers scattered (about)

1. त वेदिउ A. C. 2. करयलघायाहिं A. C. 3. एवं सो भडपरिस्तं भग्गं ददहूण^० A. C. (C. no यधुनि). .

तुरयरहकुञ्जरेषु य अभ्रेषु भटेषु यद्वक्त्रेषु ।

घेढेह लक्ष्मणं सो मेहो ह्य रविं जलयकाले ॥ ११२ ॥

ददृष्टुण आचयन्तं रिउसेधं सञ्चयो समन्तेण ।

सोमिन्ती गयलम्भं उम्मूलेऊण अधिभट्टो^१ ॥ ११३ ॥ *Lakṣmaṇa*

गयनुरयदापियभडे पहणइ परिहत्थइच्छइच्छाहो । *60/5 m. 10*

चक्कं य समाइद्धं तं रिउसेधं भमाडेइ ॥ ११४ ॥

हयमाणवहियजोहं भगं तं रिउवलं पलोपइ । *61/1 m. 10*

दसउरनयराहियइ जणसाहियो गोउरनिविट्टो^२ ॥ ११५ ॥

‘साट्टु त्ति साट्टु’ लोगो जंपइ, ‘एकेणिमेण धीरेण ।

भगं सुहृडाणीयं सीहेण व मयकुलं सयलं’ ॥ ११६ ॥

thus, King Siṃhodara quickly mounted an excellent and huge elephant in rut,

(112) —and with the help of his horses, chariots, elephants and other armoured warriors, he surrounded Lakṣmaṇa, like a cloud the sun during the rains.

(113) Seeing the army of the enemy rush towards him on all sides, Lakṣmaṇa stood up against (encountered) it having uprooted an elephant's post.

(114) With an enthusiasm, keen and alert (परिहत्थ), he struck the haughty warriors on elephants and horseback and whirled round that hostile army like a rotating wheel.

(115) The king of the city of Daśapura, stationing himself at the gate of his town and accompanied by his men, was observing that hostile army routed (and) with its warriors humbled down and killed.

(116) “Bravo! Bravo!” said the people, “by this single valiant man, is routed this entire army of excellent soldiers, like a herd of deer by a lion.”

भग्ना भणंति सुहृडा 'किं एसो दाणवो सुरो कालो ?
 एको जोहेइ बलं समरसमत्थो, महापुरिसो' ॥ ११७ ॥
 भयविहलंवेवियङ्गं गन्तुं सीहोयरं रहारुढं ।
 उप्पइऊणायड्ढइ धराणियलत्थं कुणइ वीरो ॥ ११८ ॥
 निययंसुयगलगहियं^१ पुरथो काऊण जह य बलिचहं ।
 पउमस्स संनियासं सोमित्ती नेइं तूरन्तो ॥ ११९ ॥
 सीहोयरमहिलाओ जंपन्ति चिमुक्कनयणसलिलाओ ।
 पइमिक्खं देहि, पड्ड, अम्हं सरणं असरणाणं ॥ १२० ॥
 सो भणइ रुक्खंसण्डं जं पेच्छह अम्ह सुविउलं पुरथो ।
 उल्लम्बेमि हणेउं पयं सीहोयरं सिग्घं ॥ १२१ ॥

(117) The defeated soldiers said, "Is this a demon, or a god or Death? Singly is this great man, efficient in warfare, fighting the force!"

(118) Then that hero went to Siṃhodara, (who was) seated in his chariot, his limbs staggering, trembling through fear, and jumping (into the chariot) dragged him out and laid him low on the ground.

(119) Fastening his throat with his upper garment and placing him in the front, like a bullock, Lakṣmaṇa (Saumitri), quickly led him into the presence of Rāma (Padmā).

(120) (Thereupon) the wives of Siṃhodara, shedding tears, said (to Rāma), "O Lord, the resort of the helpless, pray give us alms in the form of our lord."

(121) Said he (Lakṣmaṇa), "I shall kill this Siṃhodara and hang him without delay on one of the trees of the big grove that you see in front of us."

1. 'वड' for 'गहियं' B.

सो ताण रुयन्तीणं नीओ सीहोयरो गुरुसमीयं ।
 कहियो^१ य लक्खणेणं, 'एस, पद्दं, वज्जयण्णरिऊ' ॥१२२॥
 सीहोयरो पणामं काऊणं भणइ पडमणाहं सो ।
 'न य हं जाणामि फुडं को सि तुमं, देव, एत्थाओ ॥ १२३ ॥'
 जं आणवेसि सामिय सच्चं पि करोमि तुज्झ भिच्चो हं ।
 भणिओ य, 'कुणमु सन्धि समयं चिय वज्जयण्णेणं' ॥१२४॥
 तावच्चिय आहूओ हिण्ण पुरिसेण दसउराहिबई ।
 सिग्घं च समणुपत्तो पयाहिणं कुणइ जिणभवणे ॥ १२५ ॥
 चन्दप्पहस्स पडिमं थोऊणं रायवं मुहासीणं ।
 संभासेइ पहिट्ठो^२ सीया^३ य ससंभमसिणेहं ॥ १२६ ॥

(122) Notwithstanding them (i.e., the ladies that were) weeping Lakṣmaṇa, took him (Siṃhodara) to his lord and said, "Here, O lord, is this enemy of Vajrakarṇa !"

(123) Bowing down to Lord Rāma (Padma), Siṃhodara said, "O Sire, I do not know, for certain, who you are that have come here.

(124) "O Lord, I am your servant, I shall do everything that you command me (to do)." He was spoken to (by Rāma), "You must (चिय) make peace with Vajrakarṇa."

(125) Just then was sent for, through a trusted (हिन) courier, the king of Dasapura, who soon arrived and made a *pradakṣiṇā* round the sanctuary of the Jina.

(126) Offering prayers to the image of Candraprabha, he (Vajrakarṇa) delighted at heart, spoke to Rāma, sitting at ease, and to Sitā, with embarrassment due to devotion (*lit.* affection).

देहाइकुसलपुत्र्यं परिपुच्छेऊण तत्थ उवविट्ठो ।

‘कुसलेण भद तुज्झं अम्ह वि कुसलं,’ भणइ रामो ॥१२७॥

वट्ठइ जावुल्लायो समागओ ताव विज्जुयङ्गो वि ।

पउमं सीयाएँ समं पणमिय तत्थेव उवविट्ठो ॥१२८॥

रामेण वज्जयण्णो भणिओ, ‘साहु’ त्ति ‘जिणमए दिट्ठो ।

गिरिरायचूलिया इव न कम्पिया कुमुदवापणं ॥१२९॥

नमिऊण जिणवरिंदं भवोहमहणं तिलोयपरिमहियं ।

कह अओ पणमिज्जयइ^१ इमेण वरउत्तिमणेइओ^२ ॥१३०॥

तो^३ भणइ वज्जयण्णो ‘अवसीयन्तस्स वसणपडियस्स ।

पुण्णेहि मज्झ सुपुरिस आओ चिय वन्धवो तुहयं’ ॥१३१॥

(127) Inquiring after their welfare as regards their health etc. (देहादि), he took his seat there. Rāma said to him, “O gentle one, in your welfare there is our welfare, too !”

(128) As this conversation was in progress, Vidyudaṅga too, arrived there, and bowing down to Rāma (Padma) and Sītā, he sat just there.

(129-130) Rāma said to Vajrakarṇa, “It is good that (your) faith in the doctrine of the Jina is not shaken by the wind by hereticism, like a peak of the lord of the mountains.

Having bowed down to the foremost of the Jinas who is the destroyer of the current of the ocean of the worldly existence and who is worshipped by the three worlds, how can you bow down to any one else, with this head ?”

(131) Then said Vajrakarṇa, “O worthy person, it is due to my merit that you, indeed, have become a

जिणधम्मपभावेणं तत्थ गयाणं च कुण्डलं दिव्वं ।
 सीहोयरेण दिन्नं तुट्ठेणं विज्जुयङ्गास्स ॥ १३७ ॥
 तो दसउराहिवेणं दुहियाओ ताण अट्ठ दिन्नाओ ।
 आभरणभूसियाओ सिग्घं पुरओ य ठवियाओ ॥ १३८ ॥
 सीहोयरमाईहिं अन्नेहि वि पत्थिवेहि कक्षाणं ।
 धणजहणसालिणीणं सयाणि तिण्णेव दिन्नाई ॥ १३९ ॥
 तो लक्खणो पवुत्तो न य महिलासङ्गाहेण मे कज्जं ।
 जाव य न भुयवलेणं समज्जियं अत्तणो रज्जं ॥ १४० ॥
 भरहस्स सयलदेसं^१ मोत्तुणं मलयपव्वण अम्हे ।
 काऊण पइट्ठाणं निययपुरं आगमिस्सामो ॥ १४१ ॥

(137) Sīṃhodara, being pleased, made a gift of the celestial ear-pendants to Vidyudaṅga, due to the influence of the Jain Religion of (i.e., observed by) those present there.

(138) Then the king of Daśapura offered them (in marriage) eight daughters and soon presented them, bedecked with ornaments, before them (i.e., Rāma and Lakṣmaṇa).

(139) Then kings such as Sīṃhodara and others too, offered them three hundred daughters possessing (beautiful) breasts and hips.

(140) Thereat said Lakṣmaṇa, "I have nothing to do with marriage so long as I do not acquire our own kingdom by the strength of my arms.

(141) "Having abandoned the whole of the territory of Rāma (Bharata), and having stayed on the Malaya mountain, we shall return to our own city.

एयाण अहं नदया पाणिग्गहणं करेमि कदाणं ।
 मणियं च 'एवमेयं' सव्वेहि वि नरवरिन्देहि ॥ १४२ ॥
 सुणिऊण वयणमेयं तव्य विसण्णाओ रावधूयाओ ।
 घणधिरहजलावत्ते सोगसमुदमि पडियाओ ॥ १४३ ॥^१
 एवं ते नरवत्तमा विमणाओ गोण्हिऊण घूयाओ ।
 नियवघराणि उवगया दसरहपुत्ते पणमिऊणं^२ ॥ १४४ ॥^२
 तन्वेय जिणहरे ते रत्तिं गमिऊण अरुणवेलाए ।
 पुणरवि प्हं पवत्ता वच्चन्ति मुहं जहिच्छाए ॥ १४५ ॥
 चेदयहरं पमाए सुन्नं दट्ठण जणवओ सव्वो ।
 घरघावारंविमुक्को जाओ च्चिय ताण सोगेणं ॥ १४६ ॥
 यज्जत्तमणेण समयं जाया सीहीयरस्स वरपीहि ।
 सम्माणदाणगमणाइप्पसु परियदिद्वयमिणेहा ॥ १४७ ॥

(142) "I shall marry these maidens then" and all the kings there said, "Be it so."

(143) Hearing these words, the princesses, there, became dejected and fell (as though) in the ocean of sorrow, having whirlpools of long separation.

(144) Thus those kings taking their sorrow-stricken daughters (with them) and bowing down to the sons of Daśaratha returned to their palaces.

(145) Passing (that) night in that very sanctuary of the Jina, they (i.e. Rāma, Lakṣmaṇa and Sītā) resumed their journey at dawn, and proceeded in comfort, according to their desire.

(146) Beholding the holy sanctuary empty, at dawn, all the (people of the) country, gave up their household duties, owing to grief for them.

(147) There arose great affection between Sindhurāma

1. 143 cd and 144 ab are absent in B which connects 143 ab with 144 cd of J. 2. एवमेयं for एवमिऊण B.

एवं ते मन्दमन्दा दसरहतणया मेइणी सञ्चरन्ता ।
 नाणागन्धाइपुण्णे तरुणतरुफले^१ भुञ्जमाणा पभूण^२ ॥
 पत्ता ते कूचवहं बहुमवणमहावप्पवावीसमिद्धं ।
 उज्जाणे सन्निविट्ठा विमलकुसुमिण मच्चमिङ्गाणुगीण ॥१४८॥
 ॥ इय पउमचरिण वज्जयण्णउवक्खाणो (णं)^३ नाम
 तेत्तीसइमो उद्देसथो समत्तो ॥

and Monk Vajra (-karna), which increased their mutual friendship due to honour, gifts visits etc.

(148) Thus those sons of Daśaratha traversing the earth in a very gentle manner, and enjoying abundant fruits of young trees full of manifold fragrance, arrived at Kūpavardā abounding in many a house, big rampart and well, and took shelter in the garden (outside it) rich in white flowers and humming with intoxicated bees

[Thus ends canto 33 of the Paumacariya, entitled 'The Episode of Vajrakarna'].

वालिखिल्लउवक्खाणं

ताणं चिय उज्जाणे अच्छन्ताणं तिसाभिभूयाणं ।
 सलिलत्थी तूरन्तो सोमिच्ची सरवरं पत्तो ॥ १ ॥
 ताव चिय नयराओ रायसुओ आगओ सरवरं तं ।
 कौलइ जणेण समयं नामं कल्लाणमालो त्ति ॥ २ ॥
 पेच्छइ तीरावत्थं सरस्स सो लक्खणं ललियरूवं ।
 पेसेइ तस्स पुरिसं वम्महसरताडियसरीरो ॥ ३ ॥
 गन्तूण पणमिऊण य भणइ 'पहू पहू अणुवरोहेणं ।
 तुह दरिसणुस्सवसुहं नरिन्दपुत्तो इहं महइ' ॥ ४ ॥
 परिचिन्तिऊण 'को वि हु दोसो' संपत्थिओ य सोमिच्ची ।
 कोमलकरग्गगहिओ भवणं चिय पेसिओ तेणं ॥ ५ ॥

(1) While they were resting in the garden, overwhelmed by thirst, Lakṣmaṇa quickly went to a beautiful lake for the sake of water.

(2) Just then, from the city, there came to that beautiful lake, the prince (of Kupaṇḍa), Kalyāṇamāla by name, and began to sport along with his men.

(3) He saw Lakṣmaṇa of graceful form, standing on the bank of the lake; and his body being hit by the arrows of cupid, he sent a man to him.

(4) The man went (up to Lakṣmaṇa) and bowing down (to him) said, "Come with me, O Lord, without constraint; the prince, here, is anxious to have the pleasure of the festival of your sight."

(5) Having thought to himself, "What harm, indeed, is there," Lakṣmaṇa started (towards Kalyāṇamāla)

यकासणे निविष्टो पुच्छद् सो लखणं, 'कओ सि तुमं ।
 पत्यागओ महाजस किं नामं ते परिकहेहि' ॥ ६ ॥
 सो मणद्, 'विष्पओगे^१ मह माया चिट्ठए वरुज्जाणे ।
 जाव य न तस्म अन्तं^२ वञ्चामि तओ कहिस्से हं' ॥ ७ ॥
 तो मणद् नराहिचई, 'एत्थं चिय भोयणं बहुविष्यं ।
 उवसाहियं मणोज्जं आणिज्जउ सो इहं चेव' ॥ ८ ॥
 योसज्जिओ तुरन्तो पडिहारो काणणे सुहनिविट्ठं ।
 दट्ठूण पडमनाहं कुणद् पणामं ससीयस्स ॥ ९ ॥
 मणद् य तो^३ पडिहारो 'सहोयरो, देय, तुज्ज वरमवणे ।
 चिट्ठ' विमज्जिओ हं नयराहिचईण पासं ते ॥ १० ॥

Holding him by his delicate fingers the latter ushered him into his palace.

(6) Seated on the same seat (as Lakṣmaṇa) he asked Lakṣmaṇa, "Whence, O far-famed one, have you come here? What is your name? Please tell me."

(7) Said he, "My brother is waiting (चिट्ठए) yonder there (*lit.* at a distance विष्पओगे) in that excellent garden. Unless I go to him I will not tell you (anything)."

(8) At this the king said, "Here is ready food of various sorts and pleasing to the mind. Let him be brought just here."

(9) A speedy porter was dispatched who seeing Rāma sitting at ease in the forest made salutation to Rāma accompanied by Sita.

(10) Then the porter said (to Rāma), "O Sire, your brother is sitting in the palace. I am sent to you by (our) king."

१. विष्पउत्तो A. C. २. जाव न तस्म उदन्त A. C. ३. नओ for व ओ B.

सामिय, कुणसु पसायं, पविसरसु नराहिवस्स^१ वरभवणं ।
 वयणेण तस्स चलिओ सीयाणं समं पउमनाहो ॥ ११ ॥
 अम्भुट्ठिओ य एन्तो लच्छीनिलएण जणसमणेण ।
 दिन्नासणोवविट्ठो रामो सीयाणं साहीणो ॥ १२ ॥
 सध्वमि सुपडिउत्ते काउं मज्झणयभोजणाइयं ।
 पउमो लक्खणसहिओ पवेसिओ तेण वरभवणं ॥ १३ ॥
 पाएसु पणामिऊणं जंपइ, 'ताएण पेसिओ दूओ ।
 मह सुणसु, देव, तुम्हे परमत्थं सारसब्भावं' ॥ १४ ॥
 तो उज्झिऊण लज्जा^१ ओइन्धइ कंचुयं सरीराओ ।
 सुरजुवइ व्य मणहरा नज्जइ सग्गाउ पव्वट्ठा ॥ १५ ॥

(11) "O master, do a favour; enter the^१ palace of (our) king " At his request, Rāma (Padma) along with Sita, started (for the palace).

(12) As he (Rāma) was approaching, he was greeted, by rising from his seat by Lakṣmaṇa accompanied by men. Rāma, together with Sītā took a seat offered him.

(13) After everything had been arranged properly (सुपडिउत्ते) Rāma (Padma) accompanied by Lakṣmaṇa, having finished bath, meal etc. was ushered by him into the grand hall.

(14) (Kalyāṇamāla) falling down at his feet said, "O Sire, the messenger was sent (to you) by my father. Hear (now from me) the real fact, the core of the truth."

(15) Then setting aside bashfulness, he (Kalyāṇamāla) doffed his robe from his person, when he looked like a charming nymph fallen down from heaven.

दिट्ठा वरकक्षा सा जोज्वणलायणकंतिपटिपुष्पा ।
 ललितं व्य कमलरहिया भवणसिरी चेव पञ्चपखा ॥ १६ ॥
 तं भणइ पडमनाहो, 'भइ किं परिसेण वेसेण ।
 कालसि^१ वरतणुयाहि, कञ्च निययम्मि रज्जम्मि' ॥ १७ ॥
 लज्जोणउत्तिमद्दी भणइ य, 'तिसुणेहि, देव, वित्तन्तं ।
 नामेण वालिखिहो इह पुरिसामी नरवरिन्दो ॥ १८ ॥
 तस्स पुहइ त्ति महिला खा गुहभारा कयाद संपन्ना ।
 मेच्छाहिचेण जुज्जे वडो सो नरवई तइया ॥ १९ ॥
 सुणिऊण वालिखिहं वडं सीहोयरो भणइ सामी ।
 जो इह गम्भुप्पन्नो होही पुत्तो य सो रज्जे ॥ २० ॥
 तत्तो य व्हं जाया भन्तीण सुयुद्धिनामधेएणं ।
 सीहोयरस्स सिट्ठं, सामिय, पुत्तो समुप्पन्नो ॥ २१ ॥

(16) That beautiful maiden endowed with youth, beauty and charm, looked like Lakṣmī without a lotus or like Bhavaśrī incarnate.

(17) Said Lord Rāma to her, "Gentle maiden possessing an excellent and delicate frame, why is it that you divert yourself in your kingdom, in this garb?"

(18) Bending low her head out of bashfulness, she said, "O Sire, listen to my account. There was a king, Vālikhūlya by name who was the lord of this city.

(19) "His Queen, Pṛthivī, was once pregnant when that king was taken captive in war, by a Mleccha chief.

(20) "Learning that Vālikhūlya had been captured, Emperor Sunhodara said, 'He that will be born, of her, here, shall occupy this throne.'

(21) "Then was I born (a daughter to Vālikhūlya),

बालत्तणम्मि रइयं नामं कल्लणमालिणो मज्झं ।
 नवरं चिय सव्भावं मन्ती जणणी य जाणन्ति ॥ २२ ॥
 काऊण पुरिसवेसं गुरुहि रज्जाहिवो परिट्ठुविओ ।
 अहयं तु पावकम्मा महिला तुब्भं समक्खाया^१ ॥ २३ ॥
 तो कुणह पसायं मे, तायं मोएह मेच्छपडिवद्धं ।
 गुरुसोयजलणतवियं इमं सरीरं सुखावेह ॥ २४ ॥
 सीहोयरो वि राया न य तस्स विमोयणं, प्ह, कुणइ ।
 जं एत्थ विसयदद्वं निययं पेसेमि मेच्छाणं' ॥ २५ ॥
 नयणंसुए सुयन्ती रोमणासासिया ससीएणं ।
 भणिया य लक्खणेणं, 'मह वयणं सुणसु, तणुयङ्गी ॥ २६ ॥

(But) the minister named Subuddhi reported to Simhodara, 'O Lord, a man-child is born.'

(22) "In my childhood, I was named Kalyāṇa-mālin; but the secret was known (only) to mother and the minister.

(23) "Dressing me as a man, the elders crowned me king. I, however, unfortunate that I am, have exposed myself to be a woman, to you.

(24) "Therefore, do me a favour, set free my father who has been captured by the Mlecchas, and gladden this (my) person that is being burnt by the fire of great anguish.

(25) "King Simhodara would not secure his release. I would send to the Mlecchas whatever wealth I own here in this territory."

(26) She who was shedding tears was consoled by Rāma along with Sita and was spoken to by Lakṣmaṇa, "O slender-bodied one, listen to my words.

रज्जं करेहि, सुन्दरि, इमेण वेसेण ताव भयरहिया ।
 मोयमि जाव तुज्झं पियरं कइएसु दियहेसु' ॥ २७ ॥
 एव भणियम्मि^१ तोसं जणए व विमोइए गया वाला ।
 उहसियरोमकूया सहस त्ति समुज्जला जाया ॥ २८ ॥
 दियसाणि तिण्णि वसिउं तत्थुज्जाने मणोहरे रम्मे ।
 सीयाएँ समं दोण्णि वि विणिग्गया सुहपसुत्तजणे ॥ २९ ॥
 अह विमलम्मि पहाए सा कम्मा ते तहिँ अपेच्छन्ती ।
 रोयइ कलुणं मयच्छी सोगावधेण हियएणं ॥ ३० ॥
 एवं उज्जानाओ निययपुरं पविसिऊण सा कम्मा ।
 रज्जं करेइ नयरे तेणं चिय पुरिसवेसेणं ॥ ३१ ॥
 अह ते कमेण पत्ता विमलजलं नम्मयं सुवित्थिण्णं ।
 चक्कायहंससारसकलमहुदग्गीयसद्दालं ॥ ३२ ॥

(27) "O beautiful maiden, be ruling, (being) free from fear, (just) in this dress till I secure in a few days the release of your father."

(28) When it was said thus, the maiden was pleased as if at the release of her father; and beamed with joy, her hair standing on their ends.

(29) Staying for three days, in that heart-ravishing and charming garden both of them, together with Sita set out elsewhere, when the people were sleeping in comfort.

(30) Then at the bright dawn, that gazelle-eyed maiden, not finding them there, began to weep piteously with her heart overwhelmed by sorrow.

(31) Thus (returning) from the garden (and) entering her city, that maiden ruled there (i.e., over the city) in that very manly garb.

(32-33) Now gradually, they reached the Narmada

इह पत्तियम्मि काले बलवन्ता जइ वि पत्थिया बहवे ।

मह दिट्ठिगोयरं ते असमत्था रणमुहे धरिउं ॥ ४८ ॥

सो हं निराणुकंपो दरिसणमेत्तेण तुम्ह भयर्माओ ।

चलणेसु एस पंडियो, भणह लहुं, किं करेमि त्ति' ॥ ४९ ॥

पउमेण तथो भणियो किवालुणा, 'जइ करेह मह वयणं ।

मोएहि^१ वन्धणाओ नराहियं वालिखिल्लं तं' ॥ ५० ॥

'जं आणवेसि, सामिय,' एवं भणिऊण वालिखिल्लं सो ।

मोएइ वन्धणाओ संमाणं से परं कुणइ ॥ ५१ ॥

नीओ पउमसयासं पणमइ य पुणो पुणो पसंसन्तो ।

'जं वन्धणाउ मुक्को अहयं तुम्हं पसाएणं' ॥ ५२ ॥

भणियो य राघवेणं, 'इट्ठयणसमागमं लहसु सिग्घं ।

जाणिहिसि सच्चमेयं^२ निययपुरीपत्थियो सन्तो' ॥ ५३ ॥'

(48) "Here, upto this time, even though there had been many powerful kings, they were unable to hold on, within my sight, in the battle front.

(49) "I who have been such, and without compassion am terror-stricken at the mere sight of you. Here I fall at your feet, tell (me) quickly what I should do."

(50) Then the compassionate Rāma said (to him), "If you would do my bidding, release that king Vālikhilya from bondage."

(51) "As you command (me), Sir," (said he). So saying, he released Vālikhilya from bondage and did him great honour.

(52) Taken to Rāma, he (Vālikhilya) saluted him, praising him again and again, "That (ज) I am released from bondage, is (indeed) due to your favour."

(53) Rāma said to him, "May you, ere long, have-

1. मोत्तुण वालिखिल्लं निययपुरं तो एवेमेहि B 2 सच्चमेयं A. B C.

3. निययपुरि A. C. निययपुर B

चलिओ य वालिखिल्लो पणइं काऊण रुद्धभूई य ।
 पउमो मेच्छाहिबई ठविय वसे वच्चइ पहेण ॥ ५४ ॥
 राया वि वालिखिल्लो संपत्तो रुद्धभूइणा समयं ।
 पविसरइ कूववइं^१ वंदिजणुग्घुट्टजयसइो ॥ ५५ ॥
 चिरविप्पओगदुहिया पणमइ कल्लणमालिणी पियरं ।
 तेण वि य उत्तमगे धूया परिचंविआ तयणु ॥ ५६ ॥
 पुहवी वि महादेवी परितुट्ठा पुलइएसु अंगेसु ।
 संभासिया सणेहं भिच्चा य सणायरा सच्चे ॥ ५७ ॥
 ण्हाओ महारहसुहो समयं चिय रुद्धभूइणा एत्तो ।
 आहरणरयणकणयाइएसु पूएइ मेच्छवई ॥ ५८ ॥

a union with your dear ones. You will know the truth of this as you will be on the way to your city."

(54) And Vālikhūya, making salutation (to Rāma) proceeded, as well as Rudrabhūti. Rāma (on his part) reducing the Mleccha chief to subjugation, went his way.

(55) King Vālikhūya too, accompanied by Rudrabhūti entered Kūpavardā. amid the cries of victory shouted by the bards.

(56) Afflicted by a long separation (from her father) Kalyāṇamālīnī bowed down to (her) father. He too, then, kissed (his daughter) on the forehead.

(57) Queen Prthivī who was very pleased, her limbs horripilating (with joy), and all the servants together with the citizen folk, were affectionately spoken to (by him)

(58) Then (एत्तो) the son of Mahāratha, along with Rudrabhūti, took a bath and (Vālikhūya) honoured the Mleccha chief with ornaments, jewels, gold etc.

संपूड्यो पयट्टो आउच्छेऊण मेच्छसामन्तो ।
 संपत्तो निययपुरं रमइ सुहं चालिखिल्लो वि ॥ ५९ ॥
 सोऊण धीरस्स^१ विचेट्ठियं ते सीहोदराई वहवे नरिंदा ।
 पसंसमाणा विमलं जसोहं जाया ससंका पउमस्स निच्चं ॥ ६० ॥
 इय पउमचरिए चालिखिल्लउवक्खाणं नाम
 चउतीसइमो उद्देसओ समत्तो ॥

(59) After being honoured, the Mleccha chief took his leave (of Vāḷakhilya) and set out and got to his city. Vāḷikhilya too, passed his time happily.

(60) Hearing about the behaviour of the noble one (i.e., Rāma) those many kings, Simhodara and others, praising the spotless (punningly, विमल the name of the author) flow of glory (of Rāma) became (as it were) the moons to the lotus (punningly, Rāma) evermore.

[Thus ends Canto 34 of the Paumacariya entitled 'The Tale of Vāḷkhilya'].

Canto 35

[(1-4) Rāma and party come to a dreary tract of land through which flows the Tapī. (5-7) Next, they come of the residence of Kapila in Arunagrāma. (8-12) He turns out Rama. (13-15) He is punished by Lakṣmana, but saved by Rama (16-17) Rāma resumes his journey. (18-19) Description of the rainy season. (20-26) Rama takes shelter under a *Nyagrodha* tree. Pūtana, a Yākṣa chief, creates Rāmapurī for Rāma. (27-38) Kapila sees Ramapurī, a Yākṣiṇi named Sunāmā informs him of Rāma's charity and tells him how to approach Rāma. (39-42) Kapila gets to Rāmapurī and adopts Jainism there. (43-48) Returning home, Kapila tells his wife of his conversion, his wife, however, has already adopted Jainism. (49-50) Kapila's exhortation on Holy life. (51-59) Kapila and his wife go to Ramapurī. (60-61) At the sight of Lakṣmana Kapila takes fright, and tries to run away, but is called back by him. (62-67) Kapila pays his homage to Rama and party, and expresses his regret for having once ill-treated them. (68-72) Incidentally, Kapila refers to the story of Sanatkumāra to show how even great personages of unknown identity, are slighted by common folk. (73-75) Rāma consoles Kapila and honours him (76-78) Kapila attains to great good fortune by the grace of Rāma (79) Kapila embraces asceticism. (80-81) *Phalga-s'ruti* of the tale of Kapila]

कविलोवक्त्राणं

अह ते कमेण विन्धुं अइक्कमेऊण पाविया विसयं ।
 मज्जेण बहइ तावी जस्स नई निम्मलजलोहा ॥ १ ॥
 वचन्ताणुदेसो जाओ जलवज्जिओ अरणाम्मि ।
 ताव थिय अइगाढं सीया तण्हं समुव्वहइ ॥ २ ॥
 भणइ पउमं वि सीया^१, 'सुसइ कण्ठो महं अइतिसाए^२ ।
 परिसमजाणियं च तणू, तम्हा उदयं समाणेह' ॥ ३ ॥
 हत्यावलम्बियकरा भणिया रामेण, 'पेच्छ, आसन्ने ।
 गामं तुङ्गवरचरं^३, एत्थ तुमं पाणियं पियसु' ॥ ४ ॥
 एव भणिऊण सणियं^४ सणियं सम्पत्थियाऽरुणग्गामे ।
 गेहम्मि य उवविट्ठा कविलस्स उ^५ आहियग्गिस्स ॥ ५ ॥

(1) Now having gradually crossed the Vindhya, they reached the country through which flows the river Tāpī of a current of clear waters.

(2) As they were going through the fast, they got a waterless tract; just then, Sītā felt extremely thirsty.

(3) Sītā said to Rāma, "My throat is parched by excessive thirst, and my body is fatigued; get (me), therefore, (some) water."

(4) Supporting her by the hands, Rāma said to her, "Look! Just near here, there is a town with lofty and grand buildings. There, you will drink water."

(5) So saying they proceeded gradually, to Aruṇa-grāma; (and reaching there) they sat down in the house of Kapila, a sacrificer.

१. तिसाए A. C. B. २. अईवारं (?) A. C. अतीताए (?) B.
 ३. गामं तु वरुणगामं B. ४. तो ते B. ५. वरुणगामं B. (अ)रुणग्गामं
 A. C. ६. य B.

तं वम्भणी^१ दिशं पीयं सीयाए सीयलं सलिलं ।
 ताव चिय रण्णाओ संपत्तो तक्खणं कविलो ॥ ६ ॥
 तरुफलसमिहकन्तो कमण्डलुग्गहियउच्चविस्तीओ^२ ।
 अइकोहणो विसीलो^३ उल्लुण्ठमुहो^४ ककड(कड) च्छीओ ॥ ७ ॥
 ते तथ संनिविट्ठा^५ दट्ठणं वम्भणी^६ भणइ रुट्ठो ।
 'एयाण घरपवेसो किं ते दिन्नो, महापाथे ॥ ८ ॥
 पहेरेणुमलचइलणा मा मे उवहणह अग्गिहोत्तघरं ।
 तुम्हे निप्पिडह लहुं^७ किं अच्छह एत्थ निल्लज्जा ' ॥ ९ ॥
 तो भणइ जणयधूया, 'इमेण दुव्वयणअग्गिनिवहेणं ।
 दइढं सरीरयं मे रण्णं व जहा वणइवेणं ॥ १० ॥

(6-7) Then (त) Sītā drank cool water given her by the Brahmin's wife; just then, at that very moment, there came from the forest, Kapila (6)

(who was) loaded with the fruits of the trees and sacred sticks, (Kapila) who carried a gourd in his hand and lived by gleaning,* who was very irascible and of bad character and who was harsh of tongue and hideous-eyed. (7)

(8) Seeing them seated there, he got angry and said to his wife, "You great sinner, why have you allowed them access in (my) house."

(9) Turning to them he said, "Don't you defile my house of sacred fires; get you gone quick; why^१ do you, shameless ones, remain here?"

(10) Then said Sītā, "My body is burnt by this heap of fire of harsh words (of this man) like a forest by conflagration.

1. उंच for उच्च A. 2. विसीली B 3. उल्लुयमुहो A. C. उल्लु-
 ठमुहो B 4. सतिविट्ठे A C 5. वम्भणि A. C 6. निप्पिडह लहुं
 तम्भ A.

अडवीसु वरं वासो समयं हरिणेषु जत्थ सच्छन्दो ।
 न य परिसाणि, सामिय, सुव्वन्ति जहिं दुव्वयणाई' ॥ ११ ॥
 लोप्पण तत्थ बहुओ वारिज्जन्तो वि गामवासीणं ।
 न पसज्जइ दुट्ठप्पा भणइ य, 'गेहाओ निप्पिडह' ॥ १२ ॥
 आरुट्ठो सोमिच्ची गाढं दुव्वयणफरुसघाएहिं ।
 चलणेषु गेण्हिऊणं अहोमुहं भामई विप्पे^१ ॥ १३ ॥
 भणिओ य राधवेणं, 'लक्खण न य एरिसं हवइ जुत्तं ।
 मेहेहि इमं विप्पं, पावं अयसरुस आमूलं ॥ १४ ॥
 समणा य वम्मणा वि य गोपसुइत्थी य वालया बुइंढा ।
 जइ वि हु कुणन्ति दोसं तह वि य एए न हन्तव्वा' ॥ १५ ॥
 मोत्तूण वम्मणं तं सोमिच्ची राधवो सह पियाए ।
 अह निग्गओ^२ घराओ पुणरवि य पहेण वच्चन्ति ॥ १६ ॥

(11) A stay in forest in company with the deer, is preferable (to one in such a place) where (*i.e.*, in the forest) there is full freedom for one, and where, O lord, such harsh words are not heard."

(12) Though dissuaded by the crowd of the townsmen there, that wretch of a Brahmin, wicked at heart, could not be passified and said, "Get out of (my) house."

(13) Lakṣmaṇa got very angry at the severe blows of harsh words and catching hold of the Brahmin by the feet he revolved him, with face downwards.

(14) Rāma (Rāghava) said (to him), "Lakṣmaṇa, such a behaviour (on your part) is not proper; leave off this Brahmin, (for) sin is the root of infamy."

(15) "Even though Śramans, Brahmins, the cattle, (other) animals, women, children and the old commit a fault, yet, they should not be killed."

(16) Thereafter leaving off that Brahmin, Lakṣmaṇa

‘कूलेसु गिरिणिर्गणं निवसामि धरं अरण्णवासमि^१ ।
 न य खलयणस्स गेहं पविसामि,’ पुणो मणइ रामो ॥ १७ ॥
 ताव चिय घणकालो समागतो गज्जियाइसदालो ।
 चञ्चलताडिच्छडालो धारासंभिन्नपहमग्गो ॥ १८ ॥
 अन्धारियं समत्थं गयणं रविकिरणववगयालोयं ।
 वरिसन्तेण पलोत्तु जह पुहई मरियकूवसरा ॥ १९ ॥
 सल्लिलेण तिम्ममाणा पत्ता निग्गोहपाययं विउलं ।
 घणवियडपत्तवहलं नज्जइ गेहं व अइरम्मं ॥ २० ॥
 सो तत्थ दुमाहिर्वर इमकण्णो नाम सामियं गन्तुं ।
 मणइ, ‘करेहि’ परित्तं, गिहाउ उन्वासिथो अहयं’ ॥ २१ ॥

and Rāma with his beloved went out of the house and once again, proceeded along their path.

(17) Rāma (while on the way) said, “I would rather live a life in a forest on the banks of mountain-streams, than enter again, the house of a wicked man.”

(18) Just then set in the rains which were full of noise of thundering (of the clouds) etc., which possessed flashes of flickering lightning and which distorted completely the paths and ways by its showers.

(19) The whole of the sky in which the light of the sun’s rays had disappeared was darkened—and in fact the whole earth with its wells and lakes filled up was, as it were, washed away (पलोत्तु) with the showering (rain).

(20) Being drenched by water they reached a huge *Nyagrodha* tree, full of thickly growing big leaves, which, as though (नज्जइ) made a very pleasant house.

(21-22) There the lord of the (*Nyagrodha*) tree named Ibbakarna went to his his master (i.e. Pūtana) and said to him, “Offer me protection, I have been driven

तो भणइ गणाहिबई, 'सेणिय, निसुणोहि, तत्थ सो विप्पो ।
सूरुग्गमे पयट्ठो दब्भयहत्थो' अरण्णमि ॥ २७ ॥

तेण भमन्तेण तहिं दिट्ठो नयरी घरावणसमिद्धा ।
उववणतलायजणधणसमाउला तुङ्गपायारा ॥ २८ ॥

चिन्तेइ वम्मणो सो, 'किं सुरल्लोगाउ आगया एसा ।
नयरी मणाभिरामा कस्सवि पुण्णाणुभावेण' ॥ २९ ॥

किं होज्ज मए सुमिणो दिट्ठो माया व केण वि पउत्ता ।
पित्ताहियं व चक्खुं होज्ज व मरणं समासन्नं' ॥ ३० ॥

एयाणि य अन्नाणि य परिचिन्तन्तेण महिलिया दिट्ठो ।
भणिया य, 'कस्स भदे एस पुरी देवनयटि व्व' ॥ ३१ ॥

(27) Then said the Pontiff (Indrabhūti), "O Śreṇika, listen: That Brahmin started for the forest there at sunrise, with blades of *darbha* grass in his hands.

(28) While wandering he saw there (that) city full of buildings and markets, crowded with parks, lakes, people and riches, and (surrounded by) lofty ramparts.

(29) The Brahmin (then thought to himself), "Is this charming city come down from heaven, due to the greatness of some one's merit ?

(30) May it be that I am seeing a dream ? Or is it an illusion conjured up by some one ? Or is it that my eyes are affected by bile ? Or (perhaps is it that) my death is imminent ?"

(31) Thinking of these and (such) other (things), he saw a lady to whom he said "Good lady, whose is this city which resembles Amarāvati (*lit.* the city of the gods)?"

जो उण अणुच्चयधरो जिणधम्मज्जयमणो^१ सुसीलो य ।
 सो पूइज्जइ पुरिसो पउमेण अणेगइच्चवेण' ॥ ३८ ॥
 सुणिऊण वयणमेणं वच्चइ विण्णो थुइं पउज्जन्तो ।
 सम्पत्तो जिणभवणं पणमइ य तहिं जिणवारिन्दं^२ ॥ ३९ ॥
 तं पणमिऊण साहु^३ पुच्छइ अरहन्तदेसियं धम्मं ।
 समणो वि अपरिसेसं साहेइ अणुच्चयामूलं ॥ ४० ॥
 तं सोऊण दियवरो^४ धम्मं गेण्हइ गिहत्थमणुचिण्णं ।
 जाओ विसुद्धभावो अणन्नदिट्ठी परमतुट्ठो ॥ ४१ ॥

devotion, to the Arhats, enters (the city), without any obstruction ; (but) he who is contrary to (such a one) meets his death.

(38) "Moreover, that man who observes the (five) Lesser vows, who has his mind intent on the religion of the Jina, and who is of good character, is honoured by Rāma with manifold wealth."

(39) Hearing these words, the Brahmin started and singing hymns (to the Jina) reached the shrine of the Jina ; and there he bowed down to the great Jina.

(40) Then (तं) making salutation to the sages, he asked (one of them) about the Religion preached by the Arhats. The monk, on his part (वि) expounded (to him), thoroughly and completely, the (five) Lesser vows.

(41) Having heard that the good Brahmin adopted the religion practised by householders and became pure of thought and unattached to any other faith and highly contented.

१. जिणवरधम्मज्जुओ B २ मुणि° for जिण°. ३ साहु A. C.
 ४. सोऊण दियवरो त B

‘असणाइएण^१ भत्तं लब्धं जह पाणियं च तिसिएणं ।
 तह तुज्झ पसाएणं, साहव, धम्मो मए लब्धो^२ ॥ ४२ ॥
 एव भणिऊण समणं पणामिय सव्वायरेण परितुट्ठो ।
 परिओसजणियहियओ निययघरं पत्थिओ विप्पो^३ ॥ ४३ ॥
 भणइ पहिट्ठो कविलो, ‘सुन्दरि, साहेमि जं मए अज्जं ।
 दिट्ठं अदिट्ठपुच्चं सुयं च गुरुधम्मसव्वस्सं ॥ ४४ ॥
 समिहाहेउं संपत्थिएण दिट्ठा पुरी मए रणे ॥
 महिला य सुन्दरङ्गी नूणं सा देवया का वि ॥ ४५ ॥
 परिपुच्छियाएँ सिट्ठं तीए मह एस, विप्प, रामपुरी ।
 सावयजणस्स पउमो देइ किलाणन्तयं दव्वं ॥ ४६ ॥

(42) (He said to the monk) “Just as food is found by a hungry man or water by one who is thirsty; so, O monk, is (this) religion found by me, by your grace”

(43) So saying to the monk and bowing down to him with all respect, the Brahmin highly contented and pleased at heart, started home.

(44) Being delighted, Kapila said (to his wife), “O beautiful one, I shall tell you what I have seen to-day that had been never seen before, and what I have heard—the all-in-all of the Great Religion.

(45) “As I had gone out for the sacred sticks, I saw in the forest, a city and a woman of a beautiful body—indeed she (must be) some goddess.

(46) “When asked, she told me, “this is, O Brahmin Rāmpurī (where) Rāma, indeed, gives (away) to the lay-devotees immense wealth

१. छ (छु) हिएण य B. २. B inserts one stanza between 42 and 43 of J. ३. कविलो गओ सगेह हरिसवसुम्भिण्णरोमचो ॥ B.

समणस्स संनियासे धम्मं सुणिऊण सावओ जाओ ।
 परितुट्ठो हं, सुन्दरि, दुल्लहलंभो मए लद्धो' ॥ ४७ ॥
 सा वम्मणी सुसम्मा^१ भणइ पइं, 'जो तुमे सुणितयासे ।
 गहिओ जिणवरधम्मो सो हु मए चेव पडियत्तो' ॥ ४८ ॥
 'सद्धायरेण, सुन्दरि, फासुयदाणं सुणीण दायव्वं ।
 अरहन्तो सयंकालं नमंसियव्वो पयत्तेणं ॥ ४९ ॥
 तो भुञ्जिऊण सोक्खं उत्तरकुरवाइभोगभूमीसु ।
 लमिहिसि परम्पराए निव्वाणमणुत्तरं ठाणं^२ ॥ ५० ॥
 सागारधम्मनिरओ कविलो तं वम्मणी भणइ एवं ।
 'पउमं, पउमदलच्छी^३, गन्तूण पुरिं च पेच्छामो ॥ ५१ ॥

(47) "Having heard religious discourse from a monk I turned a lay-devotee. I am very glad. O beautiful one (that) I have got a rare acquisition "

(48) That Brahmin's wife named Suśarmā said to (her) husband, "The religion of the great Jina that you have adopted in the presence of the monk, I, too, have accepted."

(49) (Said the Brahmin to her), 'O beautiful one, pure gifts should be distributed, with all respect, to the monks and the Arhat should be, at all times adored with zeal.

(50) Thereby (तो) enjoying happiness in the lands of enjoyment such as the Uttara Kurus, you will, successively, attain to the highest state, the *Nirvāṇa*."

(51) Kapila who was devoted to the religion of the householders, said to his wife as follows: "O one with the eyes like lotus-petals, let us go to the city (i.e., Rāmapurī) and see Rāma.

१. सुसोपा A C. सुसामा B २. B omits stanza 50 of J. and inserts seven stanzas between 49 and 51 of J. ३ पउमदलच्छं B.

दक्षेण विष्णुमुक्त्वा पुरिसं दारिद्रसागरे पडियं ।
 उत्तरेद निरुक्तं रामो अणुकम्पमावन्नो' ॥ ५२ ॥
 तो निग्गओ घराओ पुरओ काऊण यम्भणी विप्पो ।
 कसुमकरंडयहत्यो उच्चलिओ रामपुरिहुत्तो ॥ ५३ ॥
 सो तत्थ वच्चमाणो पेच्छइ नागे फडाविसालिहे ।
 वेयाले य बहुविहे दाढाविगरालयीहणए ॥ ५४ ॥
 एयाणि य अन्नाणि य रूवाणि बहुप्पयारघोराणि ।
 कन्ताए समं विप्पो घोसेइ महानमोक्कारं ॥ ५५ ॥
 'मोत्तूण लोगधम्मं अहियं जिणसासणुज्जओ अहयं ।
 जाओ, नमो जिणाणं संपइऽतीए भविस्साणं ॥ ५६ ॥
 पंचसु भरहेसु सया एरवएसु य तहा महाविदेहेसु^१ ।
 एएसु य जायाणं नमो जिणाणं जियभयाणं^२ ॥ ५७ ॥

(52) Rāma moved to compassion, surely, takes across (the ocean of poverty), a man destitute of wealth and fallen in the ocean of poverty."

(53) Then his wife walking ahead of him, the Brahmin started for Rāmapurī, with a flower-basket in hand.

(54) While going there, he saw snakes with large hoods, and goblins of various kinds, fearsome owing to hideous jaws.

(55) Beholding these and many other forms, fierce in many ways, the Brahmin, along with his wife, shouted out the great (formula of) salutation—

(56) (and said) "Renouncing the unwholesome worldly religion, I have become intent on the preaching of the Jina. Bow be to the Jinās, the past, the present as well as those that are yet to be.

(57) Bow be, evermore, to the Jinās, who had con-

x. पंचसु पंचसु पंचसु भरहेरवएसु तह विदेहेसु A. 2. B inserts one stanza between 57 and 58 of J.

जिणधम्मनिच्छियमणो एवं तु विहीसियाउ बोलेउं ।
 पत्तो रामपुरी^१ सो कन्तासहिओ मणभिरामं ॥ ५८ ॥
 अब्भन्तरं पविट्ठो दावेन्तो महिलियाएँ भवणवरे ।
 रायङ्गाणं च पत्तो आलोचइ^२ लक्खणं विप्पो ॥ ५९ ॥
 पेच्छन्तेण^३ सुमरिओ एसो सो रुवकन्तिपडिपुण्णो^४ ।
 जो कडुयकक्कसेहिं तइया वयणेहि मे सत्तो ॥ ६० ॥
 तस्स भएणं तुरिओ मोत्तूणं यम्भणी^५ पलायन्तो ।
 लच्छीहरेण दिट्ठो सिग्घं सदाविओ विप्पो ॥ ६१ ॥
 वाहरिओ य नियत्तो दट्ठूणं दो वि ते महापुरिसे ।
 सत्थि^६ करेइ कविलो मुञ्चइ पुप्फञ्जला पुरओ ॥ ६२ ॥

quered fear and who are born in the five religions of Bharata as well as in those of Airāvata and Mahāvīdeha.

(58) Going past (those) frightful sights he with his mind fixed upon the religion of the Jina, arrived along with his wife, in the charming Rāmapurī.

(59) Entering into it and pointing out to (his) wife its grand mansions, the Brahmin reached the royal court-yard (where) he saw Lakṣmaṇa.

(60) As he was looking at him (i.e., Lakṣmaṇa) he remembered him (and said to himself), " This is he, endowed with handsomeness and grace, who was then scolded by me with caustic and harsh words.

(61) As the Brahmin was running away in haste, having abandoned his wife, for fear of him, Lakṣmaṇa saw him and accosted him immediately.

(62) Being called, he turned back, and seeing both those great men, Kapila uttered (the words of) 'hail', and placed before them (i.e., at their feet) a handful of flowers.

१. रामपुरी A. C. २. आलोचइ A. C. ३. पेहन्तेण B ४. एसो इदी वरप्पओ पुरिसो B ५. वभणि A. B C. ६. सत्थ B. से(स)त्थ A.

पउमेण यम्मणो सो भणिओ, 'कत्तो सि आगओ तुहयं?'^१ ।
 सो भणइ, 'आगओ हं अरुणग्गामाउ तुह पासं ॥ ६३ ॥
 कविलो नामेणाहं हवइ सुसम्मा^२ य नेहिणी एसा ।
 तदया मए न नाओ^३ पच्छन्नमहेसरो सि तुमं ॥ ६४ ॥
 जइ वि य सयं नरिन्दो परविसयगओ हवेज्ज एगागी ।
 तह वि य परिहवठाणं पावइ, लोए ठिई एसा ॥ ६५ ॥
 जस्सत्यो तस्स सुहं जस्सत्यो पण्डितो य सो लापे ।
 जस्सत्यो सो गुरुओ^४ अत्यविहूणो^५ य लहुओ उ ॥ ६६ ॥^६
 तस्स महत्थो य जसो धम्मो वि य तस्स होइ साहीणो ।
 धम्मो वि सो समत्थो जस्स अहिंसा समुहिट्ठा ॥ ६७ ॥^६

(63) That Brahmin was asked by Itāma, "Whence have you come?" He replied, "I have come to you from Aruṇagrāma.

(64) "I am Kapila by name; this is my wife, Suśarmā—I did not know you, then, that you are (some) great Divinity in disguise.

(65) "Even if a king himself were to go alone to a strange country, he is subjected to insults (by the ordinary people); such is the way of the world.

(66) "In this world, he who has wealth, has happiness; he who has wealth, is (looked upon as) learned; he who has wealth (is looked upon as) great; he however (उ), who is devoid of wealth is (looked upon as) worthless.

(67) "He who is instructed in Ahimsā possesses great wealth and fame, and has even (वि) the whole

१. सुसामा B. सुसामा A. C. २. पायं B. ३. गह्वरो A. C. ४. अत्य-
 विहीणो B ५. B inserts one stanza between 66 and 67 of J.
 6. as read by B. अत्यो वि सो पत्तयो जो गिहधम्मणे हवइ माहीणो ।
 धम्मो वि य जत्थ दया दया विसा मुग्गणे (?) विमत्ता ॥

- । अहया किं न सुयं ते सणकुमारी समन्तभरहवई ।
 रूवस्स दरिसण्टे जस्स सुरा आगया इहई^१ ॥ ६८ ॥
 संवेगजणियकरणो^२ पच्चज्जं गेण्हइं परिभमन्तो ।
 भिक्खं च अलभमाणो विजयपुरं पाविओ कमसो ॥ ६९ ॥
 पडिलाहिओ महप्पा कयाइ दारिदसमभिभूयाण ।
 पडिया य रयणवुट्ठी गन्धोदयपुप्फवरिसं च ॥ ७० ॥
 एवंविहा वि समणा सुरत्तरमहियच्चिया दढचारत्ता ।
 परविसयं विहरन्ता परिभूया दुट्ठलोणं ॥ ७१ ॥
 फरुसाणि अणिट्ठाणि य जं भणिया रागदोसमूढेणं^३ ।
 तं खमह अविणयं मे जो तुम्ह पहू कओ तइया ॥ ७२ ॥

Religion under his sway:—in fact (वि) Ahimsā makes up the whole of Religion

(68-70) "Or have you not heard that Sanatkumāra, who was the overlord of the entire Bharata (continent), and for the sight of whose (handsome) form, gods had come here (on earth),—he with compassion arisen in him owing to despondency, adopted monkhood and wandering about without getting any alms went duly to Vijayapura, where he, the magnanimous one, was served with alms by a certain lady oppressed by poverty. At that time a shower of jewels came down as well as that (चारम) of perfumed water and flowers.

(71) "Even such ascetics confirmed in holy life and honoured and worshipped by gods and men (alike) were insulted by wicked people, while moving in a strange country.

(72) "O Lord, whatever harsh and unpleasant (words) I spoke to you (then), deluded as I was by

कविलं एव रुयन्तं संयावइ राघवो महुरभासी ।
 सीया वि सुसम्मं¹ संममेण परिनिव्वुई² कुणइ ॥ ७३ ॥
 कणयकलसेसु कविलो किंकरपुरिसेहि³ पउमआणाए ।
 साधम्मिओ त्ति काउं⁴ कन्ताएँ समं तओ ण्हाविओ ॥ ७४ ॥
 भुज्जाविओ विचित्तं आहारं भूसिओ य रयणेहिं ।
 दिअं च घणं बहुयं ताहे गेहं गओ विप्पो ॥ ७५ ॥
 आजम्मघणविहीणो पत्तो जणविन्हयं महाभोगं ।
 तह वि य न करेइ धिइ सम्माणपराहयसरीरो ॥ ७६ ॥
 'पुण्यं विहडिपडियं मज्झ घरं आसि विमवपरिहीणं ।
 रामस्स पसाएणं जायं घणरयणपरिपुण्णं⁵ ॥ ७७ ॥

passion and hatred, (pray) forgive me that rudeness (of speech) which I showed you then."

(73) Rāghava of sweet words consoled Kapila who was weeping thus; (and) Sītā, too, in agitation, comforted Suśarmā (Kapila's wife).

(74-75) Then, knowing him to be (Rāma's) co-religionist the servants and attendants, at the behest of Rāma, bathed Kapila, along with his wife, with (water from) golden pitchers, feasted him on various dishes, bedecked him with jewels, and bestowed on him plenty of wealth after which the Brahmin went home.

(76) Though he got that abundant wealth (भोग) that amazed the people, still, he could not feel at ease, devoid of wealth since birth and deprived of honour that had been (all along).

(77) (Said he to himself), "My house which had been

1. सुसोमं A. C. 2. परिनिव्वुई A. C. 3. किंकरपुरित्तो B.
 4. भगिउं B. 5. संपुण्णं B.

हा कट्टं सप्पुरिसा^१ जं मे निव्वच्छिया अणज्जेणं ।
तं मे दहइ सरीरं सहं च अयट्ठियं हियए ॥ ७८ ॥

अट्टारसयसहस्सा धेणूणं तं च गेहिणी^२ मोत्तुं ।
नन्दवट्ठस्स^३ सयासे कविलो दिक्खं समणुपत्तो ॥ ७९ ॥

वारसविहं तवं सो कुणमाणो माखो व्व नंसद्धो ।
विहरइ मुणी महण्णा गामानरमाण्डियं वसुहं ॥ ८० ॥

जो कविलस्स इमं तु पयत्थं^४
एक्कमणी निसुणेइ मणुस्सो ।

decayed and delapidated and destitute of prosperity, is (now), with Rāma's grace, full of wealth and jewels.

(78) "Oh! alas! that I, shameless that I was, reviled (these) good souls, burns my body and is rankling in my heart."

(79) Relinquishing (his) eighteen thousand cows and his wife, Kapila received initiation at the hands of (sage) Nandapati.

(80) Practising the twelvefold penance, that high-souled monk, unattached (to anything) like the wind, moved about on the earth adorned with towns and mining settlements.

(81) The man who being attentive, listens to this narrative of Kapila,—he getting pure in body, enjoys heavenly bliss that is derived from a thousand fasts.

१. महपुरिमा B. २. गेहिणि A. C. ३. नन्दवट्ठस्स A. C.
४. पयत्थ B.

सो उद्यवाससहस्तविहायं
भुञ्जद् दिव्यसुहं विमलङ्गो^१ ॥८१॥

॥ इय पउमचारिण कविलोयनखाणं नाम
पञ्चतीसदमो उद्देसओ^२ समत्तो ॥

[Thus ends the 35th Uddeśaka of the Paumacariya,
entitled "The Narrative of Kapila."]

South from अयोध्या, leaving the kingdom of अयोध्या to भरत. The previous Canto tells us how they had come southward as far as the river गभीरा. Now they are going further south. दो वि-द्वौ अपि—ref. to राम and लक्ष्मण. Note that अपि becomes वि after vowels (and पि after nasals e.g. चउमु वि Pc. 33.11, केतियमेत पि Pc. 33.12) °सहिया—°सहितो accompanied by वच्चन्ता—Nom. plu. of the present part. of वच्च् to go. This root is generally referred to वृज् (a case of च् for ज् cf. हे VIII. 4-225) Acc. to Pischel, however, it is to be traced to व्रात्य (a tramp) Woolner suggests वृत्यते as the basis for वच्चद् वक्कल—वल्कल bark—garment वक्कलज-डधारिणो ref. to the तावस in तावसकुल the residence of the hermits °जड°—°जडा°—°जटा°, matted hair. The shortening of आ in जडा seems to be either for the sake of metre or due to the requirements of the compound. जट्य—यत्र, where, i.e. in the residence of the ascetics.

2-3. These two stanzas, should be construed together. The stz. 2 describes the तावसकुल in stz. 3. सगहिय-सगृहीत- collected, possessing, abounding in. The compound नाना° shows a transposition of नाणा and सगहिय—which is often noticed in प्राकृत. The comp. in Sk. would be सगृहीत-नानाफलम्, अकिट्ठवण्णेण—आकृष्टपण्णेन i. e. °पण्णे. (the sing. denotes the class.). Here अकिट्ठ seems to be a contraction for आकिट्ठ fallen (lit. drawn to the earth), अकिट्ठ may also mean अ-कृष्ट not drawn i. e. fallen of their own accord. Prof. K. V. Abhyankar suggests अकृष्टवन्येन as a Sk. equivalent for अकिट्ठ° meaning that the ways and paths were blocked by sylvan fruit (वन्य) fallen naturally (अ-कृष्ट lit. not drawn, not plucked by any body. The v. l.

overgrown with. सावय-श्वापद a wild beast. (Marathi सावड comes from श्वापद) आवास habitat, abode समिद्ध—समृद्ध rich in, full of. गिरिनद्या°—गिरिनद्याहि रुद्धो (checked, obstructed) सचारो (movements of the people) जमि त (चित्तकूड पेच्छति stz. 4). Stzs. 6-9 together form one sentence. A unit of 4 stzs. constituting a single sentence is technically called a कलापक. कथ्यइ—कुत्रचित् in some places The repetitions of कथ्यइ shows that different parts of the mountain are described; कथ्यइ.... कथ्यइ, 'in some places....in other places.' कथ्य probably <* क-त्र (fr किम् pronoun) on the analogy of तत्थ <तत्र fr. तद्, जत्थ <यत्र fr. यद् The Sanskrit कुत्र can be traced to वक् + त्र through its weak base कु. सीहवियारिय°—सीर्होहि वियारियाण गयवराण रुहिरस्स छडाहि अहण, some spots of the चित्रकूट presented a frightening aspect as they were covered with blood of elephants killed by lions. सरभुत्तासिय°, सरभ-शरभ a fabulous animal supposed to have eight legs (four of which are on its back), it is represented as stronger than the lions and the elephant. The mention of the शरभ on the चित्रकूट is merely conventional. उत्तासिय—उत्तासित frightened away, scared away. हत्थियउल—हस्तिकुल herds of elephants.

7. दडदप्प—दडदपं great pride, fury. आवडिय—आपतित, started जुद्धसघट्ट fight and collision. कडिणोरत्थल°, the idea here is that in some places in the jungles of the चित्रकूट the buffaloes were killed (ह्य, or hit hard if we take आह्य here) by tigers by means of hard blows on their chests

8. वूक्कार < वूत्कार (M. W.) screeching of the monkeys. किलिकिलिकिलित pres. part. of the intensive of the

onomatopoeitic verb विलिविल denoting continuous chirping of birds. Vimalasuri seems to be fond of such Multiplicatives (of onomatopoeitic words) e.g. गुमगुमगुमंत (Pc. 2.40, 6.209), छिमछिमछिमंत (Pc. 26 48), कडकडकडेन्त° (Pc. 26 50), चडचडचडनि (Pc. 26 51), खणखणखणनि, कणकणकणनि, मडमडमडनि (Pc. 26 53 etc.) मोहमय°....the comp. should properly be मोहमयद्दुपपलायतहरिणमंघायं.

9. °गङ्गालीनालि°—separate as गङ्ग + आश्रय + अलि (the bees burking in the temples). गुमगुमायंत—a case of onomatopoeitic reduplicative. °विणिज्जोग-विणिज्जोग (cp. Pc. 32.6) apportionment, division (M W.) hence probably description of various parts of the चित्रकूट. पेच्छनि-प्रेक्षन्ते behold, see.

10. वन्दिष-वलिप्त = युक्त possessing; माय = स्वाद taste.

11. लोलार्प—gracefully, with ease. The crescent mark on ए here as well as on ओ elsewhere indicates that the vowel is metrically short. चउनु वि मानेमु = चऊङ्गि मामेङ्गि etc. i.e. Loc. for Instr. सादरेण—मानिरेव. a little more than (lit. with a little excess of) four months' time अवनिविमय The kingdom of the Avantis with Ujjain as its capital. मिहोदर is here said to be the king of the Avantis, वज्रवर्ण being his vassel. पाणनयन°—The r. l. of A would mean—'adorned with excellent forests'.

12. गमाउल—गमाङ्गुल full of. वेत्तिपमेत—विदग्धान some (distance). योडिया—p. p. of दोड a substitute for गम् acc. to H. VIII. 4. 162. उद्देम—Tract, place, region. अणुगित्तद—abandoned, deserted, evacuated by the people. मट्ठा—all of a sudden.

13. हेद्दे—अधम्मात् underneath (see H. VIII. 2. 141.)

Cf. Guj. हेठळ or हेठे. उवविट्ठासासिया is a Karmadhāraya being dissolved as पद्म उवविट्ठा पच्छा आसामिया. वीसन्ता pr. parl. of वीसम (वि+धम्) to rest. राहव—राघव, रान, a descendant of रघु, an illustrious king of the इन्द्राकु race. विजणो—desolate, deserted by people. Cf. जणुज्झय above.

14. सासा—सस्यानि crops. (The loss of the neuter plural termination for the Nom. is probably on the pattern of similar Rgvedic forms. सस्या for सस्यानि Cf. न्व त्यानि नो सस्या वमूवु; etc RV. VII. 88. 5.). अकिट्ठजाया—अकृष्टजातानि grown on untilled soil. अकिट्ठ—privative of किट्ठ p. p. p. of किस (Sk. कृप् to plough) फलभर + ओणमिय—bending low due to the weight of the fruit p. p. p. of ओणम (अव + नम्) to bend low अव and अप are found weakened to ओ in Prakrit). Cf. Mar. ओणवा पुडुच्छवाड—Fields of sugar-cane of the पुण्ड (पुड्या उत्त in Mar.) variety. पडर = प्रचुर abounding in. पट्टण—a city Cf. पाटण in Mar. खारेपाटण and Guj. अणहिल पाटण. आयार = आकार (lit. shape) resemblance, appearance.

15. दीसन्ति—दृश्यन्ते Pass. of दिस to sec. अछिन्न° पक्खीसु.—This is a सापेक्ष Comp. which expects पक्खि as its first member. पक्खीसु Loc. for Instr. i.e. पक्खीहि. विमलमूरि often uses the Loc. forms for the Instr. ones; e.g. सयडेसु, भण्डेसु and भण्णेसु in the next line सयडेसु—सयड—शकट a cart. भण्डअ—भाण्डक Merchandise, goods. The streets of the country looked distorted owing to the broken carts and the scattered goods of every kind lying in disorder thereon.

16. चणय—चणक Chick-pea, gram. मुग—मुद्गा a kind of pulses. (Mar. मूग; Guj. मग). मास—माष lentils (उडीद in Mar अडद in Guj.) विक्खिरिया—(विक्किरित) i.e. विक्कीर्णः

Scattered all over. षेग—नैक many. जिष्ण—जीर्ण (p. p. p. जु to age, to get old) old and decrepit. (The alternative Pk. form जुष्ण (Sk. जूष्ण) is traceable to जु through the weak base जुर्). जरगवो—जरद्गव. Nom. Plu. of जरद्गु. The expression जिष्णा जरगवो involves a tautology. पडिया—पतिता Lying at ease.

17. व—Metrical shortening of वा meaning 'or'. परिमिया—परिथान्ता. समिय (*थमित i.e. थान्त) p. p. p. of सम (Sk. थम् to be fatigued, weary).

18. तो—ततः then बलगो—अवलग्नः clung to i.e. climbed up (initial अ lost due to syncope) नगोह—न्यग्रोध. The banyan tree. विडव boughs and branches. एत्य < *एथ (from एतद्) on the analogy of तथ्य < तथ or जथ्य < यथ.

19. वियटं < विकटं or विकृतं, hideous, dreadful, deformed. सरिच्छ < सदृश similar to, resembling सत्ततल°....पामाएनु Loc. for Instr. सत्ततल—नप्ततल seven-storeyed. परिकिण्ण—परिकीर्ण surrounded by.

20. तलाय—तडाग (Mar. तलाव) lake, pond. सहम < सहम (सहम seems to be used for the regular महस or सहाम for the sake of metre). वेडिय—वेष्टित encircled by (Mar. वेडलेने) वय—वज herd of cattle.

21. एक्क—एक्क (क in एक्क is sometimes doubled because it comes between vowels: cf. Woolner §15). अट्ठवल्लतुत्थि°—note the tautology in चवट (चपल) and तुत्थि (स्थिति) as well as in गट्ठ (गति) and गमण (गमन). We can as well take the expression as अट्ठवल्लाए तुत्थिवाए य गट्ठिय गमण जग्ग त which will obviate at least one tautology in गट्ठ and गमण. t मट्ठ—मम (H. VIII 3. 113).

22. ओयरिय—अवतीयं Gerund of ओयर (Sk. अव + वृ) to get down; to descend. The word सोमिती seems redundant in the first line as the gerund ओयरिय cannot be well connected in the present sentence. To remove the difficulty we may *either* take सोमिती तेण as standing for सोमितीणा *or* emend ओयरिय into ओयरिओ. The *v.l.* of B does not present this difficulty समन्नासे—समन्नासे near, in the presence of (रामस्स). ठिओ—स्थितः

23. पळमणाहो—पयनाथ. *i.e.* राम कओ (whence) \angle * वन. = कुतः (On the analogy of तओ \angle ततः *or* जओ = यतः) साहनु Imp. 2nd Sg साह \angle शास् to tell. H. (VIII. 4.2,) treats साह as an आदेश for कय्. फुड—स्फुटं, clearly. मज्झ (or मज्झ) \angle मह्य = to me,

24. सिरीगुत्तो—श्रीगुप्त. (सिरी \angle श्री by स्वरभङ्गि *or* *anaptixis*). अह्यं (\angle old Māgadhī अहकम्) अह. कुडुम्बिओ—a householder. दइएसो—वैदेशः *i.e.* वैदेशिकः one coming from a different country. (विदेश) a foreigner, stranger. निसामेहि—निसामय listen.

25. उज्जैणी—उज्जयिनी the capital of the अवन्तीs, modern Malwa. नाम—(ind) named.—ति is superfluous. दसउर—दशपुर Modern—Mandasor in Malwa. The other names for the city are दशामपुर *or* नगर मिच्चो—भृत्य *lit.* a servant. Here used in the sense of a vassal, a tributary prince.

26. मोत्तूण—मुक्त्वा, (absolute with तूण), leaving, except. तिहुयण गुरुं—the lord of the three worlds, here सुव्रत *or* मुनि सुव्रत (the 20th of the 24 तीर्थंकरs of the Jains. Cf. मुनिमुक्त्वायमुक्त्वाय नियसनाहं। पठमस्स इमं चरिय जस्स य तित्थे समुपपन्न ॥ Pc. 1.5). That तिहुयणगुरु here refers to सुव्रत is clear

from Pc. 33.56 where वज्रकर्ण is said to have on his finger a ring inset with the image of मुद्रन. निग्गन्था—निग्रन्थान् the 'fetterless monks. साहबो—साधुन् the saints. नागधरा—ज्ञानधरान् possessing केवलज्ञान or Absolute knowledge. नमोक्कार—नमस्कार. homage. (Usually the Jains pay their homage to the पंचपरमेष्ठिन्स i.e. the अर्हत्स, सिद्धस, the आचार्यस, the उपाध्यायस and the साधुस. Cf. पंचनमोक्कारविही etc. Pc. 22.27. The निग्गन्था in the stanza implies the सिद्धस, the आचार्यस and the उपाध्यायस.)

27. सम्मत-सम्यग्त्व-Right Faith, (which is thus defined in the मोक्षपाट्ट (Stz. 90) हिसारहिए धम्म अट्ठारसदोमवज्जिए देवे । निग्गन्थे पव्वयणे सद्दहणं होदि सम्मत ॥). नुयं-श्रुत heard. देव O Lord (a king is addressed as देव and a queen as देवी). नुत्तेहि-युष्माभिः (fr. the base* तुप्म instead of युप्म in युष्मद्).

28. लक्ष्मण-लक्ष्मण, also called in this poem, लच्छीहर (लक्ष्मीहर Pc. 35.32), लच्छीनिलय (लक्ष्मीनिलय Pc. 34.12) or सौमिती (सौमिनि a matronym fr. सुमित्रा. Pc. 35.13). लद्धं-लब्धं achieved. एत्तो abl. sing. of एअ-एतद् H. VIII 3.82. Probably it is to be derived thus: एत्तो < * एत्तः < * एवत्तः analogous to तत्तो < * तत्तः i. e. classical तनः. कोउय-कौतुक curiosity.

29. पहिओ-पयिकः the traveller श्रीगुप्त. माहण gen. for Instr. साहहि. सम्मत्तरयण—the first of the three Jewels viz सम्मत्तर्गन Right Faith, सम्मत्तज्ञान Right Knowledge and सम्मत्तवचरिय Right Conduct. the r. l. of A. C. means 'to him who was devoid of Right Faith.'

30. पारदी-फदिओ—पापदि-ग्यंदिनः active in, engaged in hunting. For पारदी see H. VIII. 1.235 cf. Mar. and Guj.

पारध. मंदारण seems to be a forest near दशपुर or Mandasor. The *v. l.* डडारण of A seems to be a corruption fr. मदारण. रविपेण in the same context gives दशारण्ये (R.Pp 338) which is better in view of दशपुर. साहव accu. sing. of साह्व a weak base fr. साहु. The form साहवं is often met with in Pc. along with the regular साहुं. Cf साहवं Pc. 32.20, साह्वण-य Pc. 32.21, 41.70 एक-एक, H. VIII. 2.99; Woolner § 15.

31. गिम्ह—ग्रीष्म summer. सूर fr. Sk. सूर the sun. Cf. H. VIII. 264 सूर्य becomes सुज्ज in Prakrit. मूरायव°...अगेमु Loc. for Instr. द्व-इव. भयविमुक्को-भयविमुक्तः free from fear. समत्तनियमो-समाप्तनियम one who has completed his vows. दडधिईथो-दृढवृत्तिक, धिइ resolution, firmness of mind. (इ of धिइ is lengthened for metre.)

32. कयंत सरिसो resembling (i.e. awe-inspiring) like-Death (कृतांत). सरिस < सदृश (Woolner, §24). अणाइ°—अनादि° without a beginning., °मिच्छत्त < °मिथ्यात्व belief in the false religion (acc. to the Jains) or absence of faith in the True religion (i.e. Jainism). गन्तूण, gerund fr. गम. आरण्णे = अरण्ये—अरण्ये Note the metrical lengthening of अ to आ.

33. समणसीह—थमणसिह *lit.* a lion among the monks i.e. the foremost among the monks. Words like सिह, व्याघ्र, वृषभ etc. occurring as the second members of Karmadhāraya Compounds denote excellence. अत्तणो हिय—आत्मन. हित spiritual benefit. अच्छामि—आसे (H. VIII. 4.215.) I remain here. Pischel derives अच्छ fr. ऋच्छ (Gr. § 480), while Dr R. L. Turner traces it to आ + क्षि (निवासगत्यो). दुक्खविमोक्ख च कुणमाणो with a view to putting an end to misery of worldly existence.

34. भोगरह्यस्त—भोग—Worldly comforts and pleasures, शोव < स्तोक a little (H. VIII. 2.125.), अप्पहिय—the same as अत्तणो हियं above.

35. विसय°—पसग (प्रसग) close contact, attachment, अभिमुह (अभिमुख) *lit.* with the face turned towards, *i.e.* prone to, fond of. नाऊण—ज्ञात्वा (gerund in ऊण of ना < ज्ञा to know). पुच्छ—प्रछ् [पृच्छ] to ask.

36. पसत्त—प्रसक्त given to, addicted to. वचिया deceived (in the matter of अप्पमुह—Spiritual happiness. Perhaps there is a pun here on अप्प Sk. अल्प—the meaning in this case being ‘with trivial pleasures *i.e.* those derived from the enjoyment of विययस्. The *v.l.* of B. seems to be intended to maintain uniformity with अत्तणो हियं, stz. 33, and अप्पहिय, stz. 35, above. This reading too admits of the pun explained above). भनिहिनि—Fut. 3rd pres. plu भम (भम्) to wander.

37. This stanza is intended to dissuade the king वज्रकर्ण from hunting which entails हिंसा. The simile in this stanza is quite striking. Just as a ball of iron goes deeper and deeper in the water so a man committing हिंसा is sure to go down to hell. जाहिंसि—वास्यसि Fut. 2nd sing. जा (या) to go. निरभिरामे—*lit.* not charming, joyless, cheerless (cf. अनन्दा नाम ते लोका...etc. बृहदारण्यक उपनिषद् ४.४.११)

38. तुमे त्वया (*lit.* VIII. 3.93) by you, सत्तपुढवीओ—सप्त < पृथिव्यः *lit.* seven earths, seven hells Acc. to the Jains there are seven earths, below our earth, of gradually increasing magnitude, called रत्नप्रभा, शर्कराप्रभा, बालुकाप्रभा, पक्वप्रभा, धूमप्रभा, तमप्रभा, महातम प्रभा. Cf. also Pc. 75.47—रण-

पुष्पा यः सक्करवालयपकपभा यः धूमाभा । एतो तमा तमतमा, सत्त अहो
होन्ति पुढवीओ ॥ In the midst of these lower earths lie hells,
नरक्स or निरयस. सडकुल full of, consisting of. पञ्जलन्त burning.
अणल Fire.

39. Description of hells ससिमूरवज्जिया निच्चं. These
hells are ever enveloped in dense darkness. Neither the
sun nor the moon ever shines on them (cf असुर्या नाम ते
लोका अन्धेन तमसा वृत्ता ईशावास्य उपनिषत् ३) पुडपाय°—पुटपाक is a
medical term and means a particular method of preparing
drugs (The various substances are wrapped up in leaves,
covered with clay and heated in fire) The creatures
condemned to hell are similarly heated enormously as in
the पुटपाक-process of preparing drugs and subjected to
unbearable tortures कूडसामलि—कूटशात्मलि (or simply शात्मलि
cf Mar. सावरी) A silk-cotton tree. Its thorns are supposed
to be used for torture in hells करवत्त—करपट्ट (Mar. करवत्त)
a saw. असिवत्त—असिपट्ट a sword blade. जंत—यंत्र a Machine
A ref. to some mechanism of torture such as Sugar-
cane-press or the like. The second line is not well
connected with the first; supply therefore, तत्त्व सन्ति.

40. एणमु—एतेपु (Sc. नरएमु or जतेमु above). पविषत्ता
hurled down. हीणा helpless, wretched. चक्खुनिमिसपि (निमिस-
निमिप winking of the eye), even for a moment.

41. °लोल, 'eagerly desirous of, longing' for. पुरिस ८ पुर्यं
by dissimilation. केरिसय—कीदृश 'of what sort, of what
description.

42. क्वाग°—क्वाककलमदुस comparable to the fruit of
the क्वाक tree. क्वाक (lit. of bad taste) a tree which is

45. मया-मृगा., animals or deer. अणाहा-अनाथा, help-
less, without anybody to defend them. भजह्या (भज + उह्या)
-भयोद्भुता running hither and thither, for fear of being
killed by the hunters रणने-अरण्ये, in the forest. For
other instances of the dropping of the initial unaccented
vowels see Ghatge, § 60, p 35 मा हणमु-मा जहि don't kill.
(The Jains fancifully derive the word माहण which is con-
nected with ब्राह्मण from मा हण 'do not kill'. Those who
tell others to abstain from killing are माहणस, Brahmins.
cf. मा हण जीवेत्ति तओ माहणत्ति वुच्चति, Vh. I p 184). रसासक्त-
रसासक्त given to taste, addicted to pleasure * तिविहेण वज्जेहि
< avoid-हिंसा in three ways i.e (i) do not commit हिंसा
yourself. (ii) do not cause others to commit it and (iii)
do not give your consent to anyone committing it; तिविह
also implies avoidance of हिंसा (i) in thought, (2) word
and (3) deed.

46. एणु, अण्णु, *सएणु Loc. for Intr बोहिओ (बोधित)
p p p caus. बुह (बुध्) to know. जाहे-यदा when. ताहे-तदा then.
ओयरिउं-अवतीर्य (absolute in इउ fr ओयर-अव + तृ to alight
< to dismount). पणमई-प्रणमति bows down. The lengthening
of 'इ is *metri causa*.

47. कयत्थो-कृतार्थः lit one whose purpose is served or
whose end is achieved. विमुक्कपावो-पावेहिंतो विमुक्को free from
sins. एत्थ < * एत्थ fr. एतद् analogous to तत्त्व—fr तत्र fr तद्.

48. निग्गन्धाण-निग्रन्थानाम्; निग्गन्ध means a holy man;
< who has totally renounced the possession of property (ग्रन्थ)
whether owned in public or private, hence a Jain monk.
दुक्करचरिया should be निग्गन्धाण चरिया दुक्करा the 'mode of life

plu. form साहवे (as well as साह्वं stz 30 above) are derived from the weak base साह्व of साहु पमोत्तु—(absolutive of पमुच) = प्रमुच्य, *lit* leaving aside, *i.e.* except. अन्नस् (Sc. पुरजो), in front of any one else. नामेमि caus. 1st Sing. Per. of नम to bend.

50. पीडवद्धण *lit.* one who increases delight, hence one who is a source of delight. But it is better to take पीडवद्धण as the proper name of the monk as is clear from प्रीतिवर्धनसत्तस्य मुनेः etc. RPP. 33 119. परमभावेण—(भाव, devotion) with great devotion, with all his heart. उल्लसितरोमंचो the hair on his body stood erect *i.e.* he felt a thrill of joy at the prospect of adoption of Jain layman's religion.

51. उववासिय—उपोषित one who has observed a fast, it refers to वजरकर्ण. निययकाल—नियतकाल lasting evermore, eternal. भविया—भव्या or भविका, worldly people, people belonging to the mundane existence (भव) and obtaining salvations in the end. दुक्खाण Gen for abl. दुक्खेहितो मुच्चन्ति pass. are released, are freed from.

52. चारित्त—चारिच्चं holy life. It is said to be (उवइद्ध—उपदिष्ट) (दुविह—द्विविध):—of two kinds (1) सागार (स + अगार) pertaining to those who possess a house *i.e.* the religious life of house-holders and (ii) निरागार (निर् + अगार the lengthening of अ in अगार is irregular) pertaining to those who do not possess a house *i.e.* the religious life of houseless monks. The former, which is observed by the householders (गिहत्था) is called सालंबणं, probably because it possesses some support (आलंबन) as the house, a wife and

with the elision of the initial अ cf. रण्य pr. अरण्य. फुडं-स्फुटं clearly, hence openly, publicly. विनयं कर to show modesty to As वज्रकर्ण was a vassal of सिंहोदर, it was necessary for him to pay homage to his overlord when he attended his Durbar but he had already vowed not to salute anyone else except a Jina. Hence the difficulty of वज्रकर्ण.

56. चित्तेऊण मुमरिउ-चिन्तयित्वा स्मृत्वा (supply य-व after this). The v. l. of B is simpler than this. While वज्रकर्ण was thinking hard as to how he should get out of the difficulty in which he found himself, he hit upon an idea that he should inset the ring on his right thumb with the image of मुनिमुद्रत so that whenever he *apparently* bowed down his head before सिंहोदर or made a salutation to him, *actually* he would be paying homage to the image of the Jina, set in the ring Thus he would be faithfully observing his vow (see stz. 49 above) without offending सिंहोदर. But, it was not to be (see stz. 59 below) ! अगुठ्ठ—अगुठ्ठ the thumb (Mar. बागठी or Hindi अगुठी is probably to be traced to the practice of putting a ring on the thumb which is referred to in this stz.) रयणचित्तं-रत्नचित्रा charming with jewels i.e. studded or inlaid with jewels = रयणविंयं—रत्नचितां which was probably intended but चित्त was used for metre. कारेमि caus. 1st sing. of कर like नामेमि fr. नम. मुव्वयं-मुद्रत (or मुनिमुद्रत) the 20th तीर्थंकर (see note on stz. 26 above). विव image.

57. कारावेऊण—कारयित्वा (abso. caus. कर to do). दाहिण ८ * दाक्षिण ८ दक्षिण (see Woolner p. 128) right. आविद्धा—worn, put on. हरिसं ८ हर्ष by स्वरभक्ति. भत्त—गात्र limbs i.e. body. °समुल्लसिय—°समुल्लसित tingling with, thrilled with.

VII 21; ref Pc. 9.47, 13.4, 72.32 etc. Cf पराहुत for a similar formation).

63. अक्खाए—आख्याते. अवसेण = अवसं—अवश्यं certainly, positively. Cf अपभ्रंश अवसें H. VIII.4.427. 'हियइच्छिय < हृद् + इष्टं (हिय < हिद् < हृद्) cherished by the heart

64. कत्थ should have been compounded with देसवत्थब्बो, कह < कह < कथ denasalization due to metre. मन्त < मन्त्र counsel, secret plan. Note the discord in number in तुमं etc (sing.) and भणह (plu.).

65. वणिओ < वणिज a bania जउणा < यमुना (Cf H. VIII. 1 178) वरतणू consort, wife.

66. The words जोव्वणसिरी, उज्जेणी, अणंगलया and वेसा are accu. singulars (though with the loss of accu. terminations). The v. ls of A show a tendency towards simplification in such cases) आयल्लय < आचलता i.e. चंचलता restlessness Cf. H. VIII 4 231 (चल्ल < चल्). For the use of आयल्ल see Pc. 8.189, 24 15

67. तिब्बनेहरागेण—तीव्रस्नेहरागेण with ardent (lit sharp) love and passion जह—जहा < यथा. वाडरा < वागुरा meshes, snare Either जह or व्व is redundant. Cf. Stz 69 below.

68. नियय—नित्य constantly. मे—मया (H. VIII. 3 109. Cf. Guj मे) दुपुत्तेण—दुद्धेण पुत्तेण.

69. As जह is already used व्व (इव) is redundant कामगयं—काम गय (lit. gone to i.e. carried away by) वित्त जस्स सो महिलाणुं—महिलाण अणुरागे रत्तो or महिलासु अणुरागेण रत्तो.

70. सा i.e. अणगलया मुणिया—ज्ञाता (H. VIII.47). अ-सार—worthless कीरइ—क्रियते (Pass 3rd sing. pre. कर to do) कण्णभार—कर्णभार a sheer burden to the ears

71. सिरिधरा—धीधरा the chief queen (महादेवी) of सिंहो-
दर. उत्तम-रयण-आविद्धं—inset with excellent jewels

72. अहय ref. विज्जुयग. रायहर ऽ रायघर ऽ राजगृह palace.
परियञ ऽ प्रस्थित set out. निसि पओसे—निशि प्रदोषे (निसि is super-
fluous as पओम itself means the beginning of the night)
Construe b :—सीहोयर पुच्छती सिरिहरा देवी मे सुया.

73. उद्विग्न—उद्विग्न sad, dejected दारुण adv. excessively.
अञ्ज = अञ्ज ऽ अञ्ज ; nasalization of अञ्ज for metre.

74. विणयपराहुत्त—विनयपराद्धमुख, averse to (showing)
modesty (to me) for पराहुत्त ref. note on sts. 62 above. जाव...
ताव—as long as. मुदरी voc. sing. कओ ऽ *वतः < कुत whence.

75. तो then.

76. उल्लाव ऽ उल्लाप talk, conversation. बट्ट—वर्तने was
going on.

77. असत्त ऽ अशक्त unable. विसम^३—विसमा दुग्गा य पायारा य
जस्स or विसमो य दुग्गो य पायारो जस्स. पायार—प्राकार rampart,
defensive wall of a city or a fortress. पेमेइ—प्रेषते sends i.e.
sent. तूरत्तं adj. (पुरिम) fast. Cf. हे तुरिओ above, or adv. quick-
ly, forth-with.

78. मुनिट्ठुरं—मुनिट्ठुरं very harshly. मुणि^०—मुणिणा उच्छा-
हियं हियं जस्स मो. उच्छाहिय < उत्साहित instigated, inflamed,
encouraged.

79. दिन्न—दत्त given, presented. The word may rather
be derived as विनीणं (वि + तृ to give) > विदिन्न > दिन्न. मायाएँ
बवहरन्तो behaving deceitfully. निब्बुई कुण i.e. निब्बुइं कुण to
give delight to, to please.

80. आगन्नु—आगत्य. निच्छएण (has an adverbial force)—
निश्चयेन certainly. जीयं < जीविजं (by syncope).

81. साहण < साधन army. धम्मदार दा, *lit.* to allow an open door to Religion *i.e.* to give freedom to lead religious life unmolested. वज्रकर्ण pleads that he should be allowed to follow Jainism which he had recently adopted; he would give up his kingdom, treasury, etc. for that sake.

82. पइन्ना आरुदा—पइन्ना आरुह, to take a vow (Cf. प्रतिज्ञा आरोहु etc. मुद्रा० III. The Mar. पंज is to be traced to पइन्ना). अ-मओ = अ-मृतः, वज्रकर्ण says that he would not give up his vow as long as he lives. विमुचामि (Sc. पइन्ना).

83. रोह Caus. of रुध < रुध् to besiege. विणस to destroy, devastate, Caus. of विणस < विनश् to perish.

84. Stzs. 24-84 constitute श्रीगुप्त's reply to राम's question in stz. 23 above. सुन्नागारं—सुन्नाई अगाराई जम्मि (त गाम) सुन्न *lit.* void *i.e.* deserted.

85. डज्जत pres part. pass. डह < दह् to burn. (For the cerebralization of द in दह see H.VIII. 1218). कुटीरय < कुटीरक, a hut. दद्ध < दग्ध burnt. घडपिढराणं (sc. कए) for the sake of, in search of jars and pitchers.

86. दट्ठूण(ड)-इ, supplied by J to restore the metre, is an expletive (See H. VIII. 2.217.) The r. l. of A. B. C. does not involve the metrical flaw and hence is preferable. दयावन्नो (also आवन्नदओ) moved to pity. महग्घ-महग्घं costly (Cf. Mar. महान्ग). कडिसुत्त-कटिसूत्र, waist-band.

87. देसिओ (same as वइएसो stz. 24 above *i.e.*) श्रीगुप्त-

88. सुदुस्सह < सुदुःसह extremely unbearable. इमस्स etc. Construe: इमस्स पुरस्स भूमीए etc.

89. क्रमेण—क्रमेण gradually, by stages. बाहिरुद्देसे—बहिरुद्देसे in a place (उद्देस) outside (दसबुर). चंदप्पह—चंद्रप्रभ the 8th तीर्थंकर of the Jains. भवण, house i.e. Shrine (चैत्य). थोऊण < स्तुत्वा (absol. घु (घुण) < स्तु) having praised. थोऊण may be taken as an infinitive, meaning, 'in order to offer their prayers.'

90. पंथ < पथिन् a road. खीण < क्षीण fatigued, weary. सोया and खीणा accu. sings. with the accu. term. dropped for metre. cf. the v. l. of A and C. पविसरइ—See note on stz. 54 above. सो i.e. लक्खणो. अणुणाअ (also अणुणाअ) < अनु-ज्ञात, permitted. दारपाल < द्वारपाल door-keeper, porter..

91. निविट्ठ < निविष्ट sat down; or it may be primitive for the causal निवेसिअ seated. भुंजावेहि Imp. 2nd sing. Caus. भुज to eat. मूयार < मूपकार a cook, by syncope (Cf. जीय < जीवित, राउल < राजकुल etc. see Ghatge, p. 36).

92. जंप < जल्प to speak. पिया < प्रिया i.e. सीता. तम्मि अभुत्ते is a Loc. absolute construction.

93. मूयार-वई—मूपकार-पति head-cook. अन्नपाणमाईय—अन्न + पाण + आईयं, म after पाण is a Sandhi-consonant. See Ghatge, p. 42. एयस्स-एतस्स i.e. एतस्मै. वराहार—वर + आहार excellent or choice food.

94. जहिच्छाए < ययेच्छया i.e. ययेच्छम्. अमय < अमृत nectar, ambrosia. तणू accu. pl. of तणु body. Please insert in the translation, that of the second line as follows, " And that food, possessed of all the qualities (of excellent food) gave delight to their Lodies, like nectar." मुहावेइ < मुसापवति < मुसपति denom. fr. मुस cf. लिहाविय < लिहापित < लेपित.

95. अमुणिय°—न मुणिया (अम्हं) गुणा जेण सो, तेण; मुण to know. Note the देहलीदीप position of अम्ह in this stz. It can be connected with the previous word to form a सापेक्ष समास (i.e. = अमुणियम्हगुणेण) as well as with कज्ज which follows it. ववहरिय p p p. ववहर < व्यवहृ to do, to perform.

96. अनन्नदिट्ठी—अनन्यदृष्टिः (दृष्टि faith) who was not devoted to any other faith than Jainism. पाविही—प्राप्स्यति Fut. 3rd sing. पाव (प्र + आप्) to reach, meet with. धिरत्थु-धिगस्तु. It is really धि + अत्थ, र being inserted as a Sandhi-consonant cf. अन्नपाणमाईयं stz. 93 above. धिरत्थु here governs the Instr. Sometimes it governs the Genetive as in धिरत्थु ते जसोकामी—उत्तराध्ययन Ch. 26.

97. तुमं—त्वंम् (H. VIII. 3.90 Cf. Hindi तुम, Mar. and Guj. तू) पीई = पीड. पीड कर to make friends with (cf. stz. 135 below) समय = समक = सम with.

98. अइगज < अतिगत went away. पवणवेग with the speed of the wind (पवणस्स वेगो विअ वेगो जस्स सो). रायहर a palace. See stz. 72 above

99. अत्थाणिमडव—आस्थानीमडप The Darbar Hall, the royal court (मडव cf. Mar. माडव). One expects सीहोयर in place of सीहोयर of J. to obviate the metrical defect. Cf. v. l. of A and C. मडपगम्भ i.e. पगम्भमई, of mature intellect, resolute-minded. It is of common occurrence in Pc. (Cf. 107.1 etc.) भरह* < भरथ < भरत. भरत here as well as in Pc. 33.100 and 101 below, we think, refers to राम. Our reason for this is as follow :—ऋषभ the first तीर्थंकर was born in the इक्ष्वाकु family. His son was

named भरत, the 1st of the 12 चक्रवर्तिन्s acc to the Jains. It is natural that the family of the इक्ष्वाकुs was named after this भरत who was an illustrious figure in it and राम belonging to the इक्ष्वाकु family is therefore called भरत. (Cf. the इक्ष्वाकुवंश is called the रघुवंश after another great king रघु) Acc. to Dr. A. M. Ghatge, however, भरत should refer to भरत himself, the younger brother of राम, who had become king of अयोध्या, after the death of his father and the exile of राम. लक्ष्मण is, no doubt, going to मिहोदर by राम's order but he professes himself to be a messenger of भरत the king and acting as one sent by him. लक्ष्मण, probably thinking that राम's order would have no influence with मिहोदर, takes recourse to this device. विसृज्य < विसर्जित, i.e. विसृष्ट. sent. पाम् < पार्श्व, side.

100. आणवड—आज्ञापयति orders पेरत < पर्यंत border. वसुमई—वसुमती the Earth.

101. पठत्तो—प्रोक्तः Said (पठत्त is used for पठत्तयत a case of the use of the pass. for the active). याणई-जानाति (ङ lengthened for metre), जाण (याण) to know, to discriminate between. जइ does not make a happy sense. Can we emend जइ to बह to improve the sense? अह (अय) is used to introduce a question? 'Are the masters pleased etc..?' विणयमइययाणं is equal to अइयविणयाण-अतिगत-विनयानाम् disobedient (lit. those who have transgressed the bounds of modesty). भिच्च < भूत्य servant, vassal. पहू—प्रभवः masters, kings, lords. पसज्जंनि-प्रमाद्यते (Pass. for active प्रमीदन्ति).

102. मह एस वज्जयण्णो i.e. मह एस भिच्चो वज्जयण्णो this

my creature or vassal वजरकर्ण (see stz. 79 above). विणय°
—विणयाओ परोहुत्तो माणिओ य. माणिअ—मानिक or मानित (माणो
संजाओ जमि) proud, arrogant. मुइओ < * मुचितः < मुक्तः spared,
i.e. I have let him off alive. तत्ति < तृप्ति satisfaction,
pleasure.

103. जणियव्व (pot. part.)—जरिपत्तव्य, prattling. मज्झ
वयणेण—मम वचनेन. at my word, because I ask you.

104. सोऊण—श्रुत्वा (gerund of सुण to hear). हन्तव्व
(pot. part.)—हन्तव्य, fr. हण to kill.

105. कुमार Prince i.e. लक्ष्मण. मह वयण°—‘Listen to
my words, in short.’ सब्बसखेव—सब्वस्स (वयणम्स) सखेवं, the
core of all my speech or argument; a brief statement of
what I have to say. लहु (adv.)—लघु, quickly, forthwith.
पडिच्छाहि—प्रतीच्छ, accept, prefer (Imp. 2nd sing. पडि + इच्छ).

106. मेत्त < मात्र सयल°—सयल + परिधव + अत्थाणी (assem-
bly hall—same as अत्थाणिमंडव in stz. 99 above) नाणा-
चेट्ठा°—नाणा चेट्ठाहि आउलिया—agitated with various (नाणा
ind.) (menacing) gestures or movements (चेट्ठा < चेष्टा,
such as brandishing their fists at लक्ष्मण, grinning their
teeth and drawing out their swords). दुव्वयण—दुर्वचन
abusive words, loud threats कल्लोला waves, i.e. heaps
of (दुव्वयणाणि).

107. This stz. along with the 1st line of the next
describes the various चेष्टाs of the excited kings and
courtiers in the assembly. केइ—केचित् or केऽपि some (of the
soldiers there). सहसत्ति—सहसा + त्ति all of a sudden. उक्कड्डे-
ऊण—उत्तृप्य having unsheathed. छुरिया < क्षुरिका dagger, knife

(cf. Hindi छुट्टी). टल बहल—*a* नानेस comp. = टलबहल. The word बहल in the comp. is redundant.

108. सुवेदिदं (Se. लखनं)—सुवेदि. inf. of सुवेड < सुं विड to surround. पवन-प्रवृत्तिः began. नमन इव etc.—The simile vividly brings out the stalwart and huge figure of लखन as compared with the puny figures of the rival kings who must have looked before लखन like Liliputians before Gulliver.—नमन < नमक, grnat. mosquito, समवेद. i.e. समवेत on all sides. नमस्विन—नम + स्वित् + नमो whose mind is free from fear, dauntless. सम-metre requires सम, or सुमेद for सुमेद—सुमेद.

109. करबल-घात < घात (f.) seems to be an archaism for घात < घात (m.) blow. stroke. The r.l. of A and C removes the archaism के एत्थ some (के accu. pl.) of them there (एत्थ) जा + हन to strike. hit. जंघाबलेन by the force of his legs. मुञ्चलेन by the force of his arms. Does this refer to wrestling? पाडइ-पाडयि (Caus. पड < पन् to fall) threw down.

110. मोहेन हनइ जोहं. i.e. लखन lifted up one soldier and hurled him against another. पट्टिहार < पाणिग्रहार, a kick with the heels. विदिनसट्टि-विदिना (= विदिन < विदीन broken, shattered) पट्टी (< * पृष्ठ f. MW. = पृष्ठ back) जस वं. वगइ य etc.—वग < वज्. to avoid, exclude. लखन, a true warrior that he was, did not molest those that had already fallen with their face downwards.

111. सा, परिता and भग्ना stand for स, पति and भग्न. Note how सा which is normally a rom. form is used with the force of accusative; or take सा...भग्ना as

54 27; 61.1) समादृढ—समाविद्ध p.p.p. of सम् + आ + व्यध् to brandish, whirl. भमाड Caus. भम < अम् to rotate, revolve.

115. ह्यमाण°—ह्यो माणो जेमि ते ह्यमाणा, ह्यमाणा य वहिया य जोहा जमि तं (रिउवलं). ह्यमाण—हतमान crest fallen, humbled down. वहिय < *वधिन fr. वध् to kill. भग्न < भग्न defeated. पलोअ < प्रलोक्य् to observe, see. गोउर < गोपुर, a city-gate.

116. साहु ति माहु. i.e. साहु साहु ति. लोगो—लोक. (क softened to ग as in अर्धमागधी cf. एग, उदग). एक्केणिमेण—एक्केण + इमेण. सुहडाणीयं—सुहड + अणीय (< अनीक army), a crack battalion मीहेण य etc. a good simile where लक्ष्मण is compared to a lion and the whole army of सिंहोदर to a herd of deer (मयकुल < मृगकुल).

117. बाल god of death, Yama. जोह (also जुज्झ) < युष् to fight with. The root युष् is generally used intransitively समरमत्थ—efficient (समत्थ < समर्थ) in warfare

118. बिहल < बिह्वल, agitated, perturbed. (विन्नल and भिन्नल are the alternative forms. See II. VIII. 2.58) वैक्खि < वैक्खि trembling. गन्तु (gerund गम) —गत्वा. उण्डउण (< उण्ण उणय < उत् + पन्) —उत्पन्, leaping up आयद्द—आरद्द < आहृद् (II. VIII. 4.187) to drag

119. निबधमुय°—निबध + अगुय (< अगुर, upper garment) etc. लक्ष्मण caught hold of the Sovereign Simhodara and tied him fast by the neck with his upper garment and led him like a bullock to Rāma. What a sad plight this haughty Simhodara is reduced to by Lakṣmaṇa!

120. पदनिषा—पदं जेअ निषा (वर्मपात्र) नयनगण्डि, tears. धरन, refuge, protection. अमरन helpless.

an independent sentence and supply तं before ददूग. The v.l. of A and C is better as it does not present this difficulty. मतमहा° note the tautology in महा and वर; or महा, huge and वर, excellent.

112. °कुंजरेमु all the locatives in this line stand for the instrumentals. सो, i.e. सीहोयरो. मेहो च्च etc. a good simile in which king सिंहोदर is compared to a cloud in the rainy season and लक्ष्मण to the sun. It suggests that सिंहोदर howsoever powerful, was too weak to resist the vehement attack of लक्ष्मण, just as a cloud, though large is incapable to obstruct the rays of the sun for a considerable time. जलयकाल, the rainy season.

113. आवयन्त < आपतत्. pres. part. आ + पत् to advance, to rush on. सव्वओ समतेण (usually सव्वओ समंता) on all sides. गयत्तम्म < गजस्कम्म the post to which an elephant is tied. (Mar साव is derived from स्कंभ and not स्तम्भ. स्कम्भ itself comes from the Vedic स्कभ् to support). उम्मूलेऊण gerund of उम्मूल < उन्मूल् to uproot, अस्मिद्धो (Deśi) (Sc. रिउनेनेण) encountered, rushed at. (Cf. Pc. 6.182, 45.7, 98.27) H. records अस्मिद्ध < संगम् which is synonymous with the root in अस्मिद्ध here. (Cf. Mar. भिडणे) The v.l. of B means the same things as अस्मिद्धो.

114. गयतुरय°—accu. plu. dissolve—गएमु तुरएमु य (आह्वा) दणिया भडा ते. दणिय—दण्यो संजाओ जस्म or < *दणित = दण्ण p.p.p. of दप् to be haughty. परिहृत्य°—(लक्ष्मण) whose enthusiasm (उच्छाह) was keen (दच्छ) and alert (परिहृत्य). The PLN gives परिहृत्य as equivalent to दच्छ, as such परिहृत्यदच्छ involves a tautology as in जदूरत्तान्तेणं. For परिहृत्य cf. Pc.

54.27; 61.1) समाइड—समाविद्ध p.p.p. of सम् + आ + व्यध् to brandish, whirl. भमाड Caus. भम < भ्रम् to rotate, revolve.

115. ह्यमाण°—हओ माणो जेमि ते ह्यमाणा, ह्यमाणा य वहिया य जोहा जंमि त (रिजवल). ह्यमाण—हस्तमान crest fallen, humbled down. वहिय < *वधित fr. वध् to kill. भग < भग्न defeated. पलोअ < प्रलोकय् to observe, see. गोउर < गोपुर, a city-gate.

116. साहु ति साहु. i.e. साहु साहु ति. लोमो—लोक (क softened to ग as in अर्धमागधी cf. एग, उदग). एक्केणिमेण—एक्केण + इमेण. मुहडाणीय—मुहड + अणीयं (< अनीक army), a crack battalion सीहेण य etc. a good simile where लक्ष्मण is compared to a lion and the whole army of सिंहोदर to a herd of deer (मयकुल < मृगकुल).

117. बाल god of death, Yama. जोह (also जुज्ज) < युष् to fight with. The root युष् is generally used intransitively समरसमत्थ—efficient (समत्थ < समर्थ) in warfare.

118. बिहल < बिहवल, agitated, perturbed. (भिन्नल and भिन्नल are the alternative forms. See H. VIII. 258) वेविय < वेपित trembling. गन्तु (gerund गम) —गत्वा. उण्णइऊण (gerund उण्णय < उत् + पत्) —उत्पत्य, leaping up. आयड्ढ—आकड्ढ < आकृप् (H. VIII. 4.187) to drag.

119. निययमुय°—नियय + असुय (< अंगुक्, upper garment) etc. लक्ष्मण caught hold of the Sovereign Simhodara and tied him fast by the neck with his upper garment and led him like a bullock to Rāma. What a sad plight this haughty Simhodara is reduced to by Lakṣmaṇa!

120. पदभिक्षा—पदं जेव्य भिक्षा (वर्मधारय) नवनमलिल, tears. सरण, refuge, protection. अमरण helpless

121. सुविडल-सुविपुल big, large. रक्खसंड-वृक्षपड a grove of trees. उल्लव to hang हणेउ (inf. हण) उल्लंवेमि-I shall hang him till death (*lit.* to kill him). The translation may be modified accordingly.

122. ताण (स्यन्तीणं Gen absolute construction implying disregard for the ladies of सहोदर) गुरुममीव, *i.e.* near राम. कहिओ (Sc. गुरु) told, informed

123. एत्थाओ-एत्थ + आओ; आओ < आअओ (आगतः) or आआओ (आयातः).

124. सामिय (स्वामिक voc.) O, Lord. सन्धि, peace.

125. पयाहिणा-प्रदक्षिणा, circumambulation, *i.e.*, moving in a clockwise direction round a deity or a person as a mark of respect keeping it or him always to the right.

126. मुहासीण-मुह (-सुख) + आसीन, पहट्ट < प्रहृष्ट delighted सीया, *i.e.* सीय as in A and C संभम-सभ्रम confusion embarrassment सिणेह-स्नेह affection, devotion.

127. कुसल पुच्छ (or परिपुच्छ), to ask after the welfare of a person, to say, 'how do you do?' भद्-भद्र used in familiar address = my good sir.

128. जावुल्लावो-जाव + उरलावो = (उल्लाव Conversation, talk.)

129. गिरिरायचूलिया-गिरिराज (mount मेरु or मदर) + चूलिका (peak, Summit) कुसुइवाएण-कुसुई जेव्व वाओ तेण-कुश्रुतिवातेन. कुश्रुति false doctrine, wrong faith. For the idea cf. मेरुस्स चूलिया इव निक्कपा सीलधारिणी सीया Pc. 94.6.

130. भवोहमहण-भव + ओह (ओध) + महण (मथन) भव (1) Worldly existence; (2) birth निलोय°, worshipped in

the three worlds, viz., the heaven, the earth and the lower world. परिमहिय p p p. परि + मह् to worship, adore. कह-कहं (metrical denasalization, cf एव for एवं, तुम् for तुमं etc.) पणमिज्जयइ—The text here is defective, the syllable य being unwanted. All our mss. show the correct reading पणमिज्जइ here. पणमिज्ज pass. of प + णम् to bow down. उत्तिमंग (head) < उत्तमाङ्ग by dissimilation—as in गरु < गुरु, मउल < मुकुल, पुरिस < पुरुष etc.

131. अवसीयन्त—अवसीदत् pres. part. अव + सद् to become disheartened or dispirited. In view of the following *पडियस्स, अवमग्नस्स for अवसीयन्तस्स would have been better.

132. रामवणिट्ठ—The younger (*lit.* the youngest) brother of राम *i.e.* लक्ष्मण तुमे (gen. sing.)—तव. इट्ठ-इष्ट, desired, liked, agreeable.

133. Observe the magnanimity of वज्जकणं in pleading for the release of his enemy सिंहोदर. It shows how thoroughly he had imbibed the spirit of अहिंसा. तण < तृण grass.

134. उग्घट्ठं < उद्घुष्ट declared, proclaimed. मुक्को < मुक्ता (Cf. Guj. मूकयो.)

- 135. पीई वया—See note on stz. 97 above. समयसमावन्नं—समावन्नेण समएण (उप्यन्नो जो) पणओ तं पइ पमुहा; or समयं समावन्ना, (अओ जेव्व) पणय (पइ) पमुहा समय, alliance, treaty. समावन्न brought about occurred, taken place. पणय affection, love, goodwill. पमुह inclined to (*lit.* facing.)

136. आमाण—अस्वानां, समविभागेणं कुणइ supply विभागं as is rightly done by रविपेण :—विभागं समभागेन...अकरोदमो (RPP. 33.309) or समविभागेणं कुणइ may be समविभागे (acc. pl.

समविभागात्) णं (indeed) कुणइ in which case विभागं is not to be supplied. देइ supply विभागं as its objects.

137. विद्युदङ्ग at last gets the ear-rings of queen श्रीचरा, thanks to the influence of Jainism, without committing a theft. He could now please अनगलता by presenting them to her!

138. दुहिया < दुहिता daughter (धूया is the alternative form). ठविय < स्थापित p.p.p. of the Caus. ठ < स्था.

139. सीहोयरमाईहि-सीहोयर + म + आईहि the म is the संधि consonant; see Ghatge p 42. तिण्णेव-तिणि + एव (त्रीणि + एव) an unusual संधि (Cf. Pc 53.133 समासयतिऽह्; Pc. 53.67 भमरेसुऽग्नी; Pc. 101 35 हवइऽह्)

140. पवुत्त (पवुत्तवत् Pass. for active) < प्रव्युक्त (प्र + वि + उक्त fr. वच् to speak) spoke, said. महिला-संगह-महिला-संग्रह marriage cf. दारसंग्रह

141. भरह-भरत here refers to राम's brother who ruled over अयोध्या after the death of दशरथ. लदमण means to say that as they were banished from भरत's kingdom, they must leave his territory and go to some other place like the mountain मेरु and staying there (for 12 years acc. to Vh p. 241) they would return to अयोध्या, and on their way back, he would marry the princesses offered to him just then (Read Pc. 31.100).

142. तइया-तदा (II VIII. 3.65). पाणिगृहणं marriage (lit. holding the bride by the hand in marriage).

143. विसण्ण < विपण्ण dejected. घण-घणो (thick i.e. long). विरहो (separation). जेव जलस्रग आवतो (-आवत्तं whirl-pool) जमि सो, सोओ जेव नमुहो. This is a case of परंपरितरुणा

as there is a superimposition of जलावत्त, on विरह dependent upon that of समुद्र on सोअ.

144. नरवृषभ-नरवृषभ *i.e.* नरथ्येष्ठ foremost among men
विमणाओ-विमनमः down-hearted, dejected. धूया < दुहिता
daughter.

145. जिणहर-जिनगृह sanctuary of the Jina (चंद्रप्रभ).
सुह-सुख (adv.) happily.

146. चेइयहरं, same as जिणहर above चेइअ < चैत्य (by
स्वरभक्ति). It appears to be a *motif* patent with विमलमूरि to
represent राम and लक्ष्मण leaving their temporary residence
during exile, at night when people are fast asleep (see
e.g. Pc 32.1,2). घरवादार-गृहव्यापार household duties.

147. वज्रममण is king वज्रकर्ण now turned a monk.
सम्माण° the Loc. is for the Instr.

148. मन्दमन्दा has really the adverbial sense, equal
to मन्दमन्दं or मन्दं मन्दं slowly and gradually. मेइणी = मेइणि.
तरण, young, fresh. The r.l. of B meaning 'fruit of excel-
lent trees' is preferable. पभूए—प्रभूतानि many. Note °फले
and its adjective. °पुण्णे and पनूए are accu. pl. *mas.* (a
case of change of gender, फल being of the *neuter* gender
in Sk.) कूववद्—the name of a country. रविपेण has कूवर
in this context (see RPP. 33 332). °महावप्प°—°महावप्प°
huge surrounding walls, ramparts भिग < भूग & bee. विमल-
कुमुमिए—विमलाइं कुमुमाइं सजायाइं जमि. Note how the poet
skillfully interweaves his name in the concluding stanza
of every canto of this poem, whence the पउमचरिय is
technically called the विमलाइसराव्य (marked by the word
विमल in a special way) just as the किरात्राजुनीय of भारवि

is द्यदक (धी + दक) or the शिगुपालवध of माघ is लम्बदक or पद्मपुराण of रविषेण is रव्यदक. (In fact the Kuvalayamālā 834 śālin = 777 Ad) refers to our author by the name विमलंक cf. जारिसयं विमलको विमलं को तारिसं लहइ अथ । अमयमइयं च सरसं सरस चिय पाइयं जरस). Apabhraṃśa—poets like पुष्पदन्त, कनकामर etc. also observe the same convention. विमलमूरि observes another convention also of the Rāmāyaṇa and the classical epics like the रघुवत्स, etc., viz., that of having a change of metre in the last stanza (or stanzas) of each canto. The metre of this stz. is सङ्घरा.

Canto 34

The Tale of Vālikhilya

1. अच्छन्तामं-अच्छन् pre. parti. of अच्छ (see note on Pc. 33). निम्न-तृषा thirst.

2. कीलद्-कीलति (for the softening of-ङ्-to-ल्-see H. VIII. 1.202; cf. पीलद् < पीडयति, तलाय < तडाग etc). कल्याणमान्-who is in reality a maiden named कल्याणमालिनी daughter of वालिखिल्य king of कूपवर्द and son of महारय (see Pc. 34 58 below). ति is superfluous in view of नामं. (Cf. सीहोदरो ति नामं etc. Pc. 33.25 above)

3. तीरावस्थं-तीरे अवस्था (position, stand) जस्म तं or तीरे अवचिद्विद् ति. पेसेद्-पेस to send. तस्स i.e. लक्त्वप्स (equal to तस्मै, genitive for dative which is absent in Prakrit). वम्महं-वम्महस्स मरेहि ताडिजं सरीरं जस्म (for the change of म् to व् ref. H. VIII. 1.242). कल्याणमान् being a lady in disguise is naturally enamoured of the handsome लदमण.

4. एह-एत (Imp. 2nd pers. pl. आ + इ). तुह-Gen. sg. of तुम्ह = युष्मद्. Note here the discord of number in एह (pl.) and तुह (sg.) which should have been तुम्भ (acc. to H. VIII. 3.102). दरिम्णुं-दरिम्ण (< दर्शन by स्वरभक्ति) + उस्मय (उस्मय) + मुहं (मुखं). महद्-मह to desire, yearn (H. VIII. 4.102). इहं—Metrical nazalisation of इह.

5. सपत्तिओ-संप्रस्थितः set out. ह् < मु < मन् (due to omission of vowel; see Woolner § 24) indeed. कोमलं-करण-कराग्र finger. एक्कामणे-एकामने; कल्याणं seated लदमण on the same couch as his. चिय पेसिओ (sent < प्र + इप्) should be emended to चपवेसिओ i.e. was led to the interior of; or can we take पेसिओ as a contraction of पवेसिओ > पप्सिओ > पेसिओ?

6. गो-लज्जणो. विष्यओगे-विप्रयोगे *i.e.* दूरे yonder there. भाया-
भ्राता (cf. Hindi भाय and भाई). चिट्ठए = irr. for चिट्ठइ =
तिष्ठनि (Palatalisation of त; see II. VIII. 1-199 and Woolner
§ 7). वरुज्जाणे-वर + उज्जाणे. The 2nd line is a bit obscure.
The idea seems to be that रुद्धमण would not tell कल्लाण^०
anything about himself so long as he did not go to राम
(supply one more न to clarify the syntax). We think
even अत्तं does not yield any happy meaning, and thus
would propose अन्न instead as in the stanza immediately
following we get a reference to food (Raviṣeṇa's version
also shows अन्न in this context, see RPP. 34.12). Or the
line would better be emended as ताव नयामि से अन्न, वच्चामि,
तओ कहिस्से ह. Trans.—'I shall, in the first place (ताव) take
(some) food to him (*i.e.* राम), (here) I go; I shall tell
you (all about me) afterwards. कहिस्से < *कयिप्पे = कययिप्पे
(the irr. use of आत्मनेपद should be noted).

8. बहुविद्यप्पं—विद्यप्प < विकल्प kind, variety. उवसाहिय-
उपसाधितं *lit.* Caused to be prepared, *i.e.*, ready. मणोज्जं-मनोज
(due to the assimilation of ज् to ज in ङ, see Woolner § 36
and II. VIII. 2.83. The alternative for मणोज्ज is मणुण्ण)
आधिज्जउ-आ + णी + इज्ज + उ (Imp. pass. 3rd pers. sg. इज्ज
being the passive sing. in Prakrit).

9. वीसज्जिओ < *विसजित = विसृष्ट (वि is lengthened into
वी for metre). पडिहारो-प्रतिहार; a porter, door-keeper.
ससीदस्स-(ससीतस्य) सीयाए सहियस्स (सहबहुव्रीहि).

10. सहोयरो—brother. (*lit* born of the same mother.
सोवर < सोदर meaning twin-brother).

11. The messenger thought that राम was the सहोदर

of लक्ष्मण but as a matter of fact राम was a half-brother of लक्ष्मण. राम's mother was अपराजिता and that of लक्ष्मण was सीमित्रा. See Pc. 25.7ff. पासं-पार्श्व (Cp. Mar. पासी, Hindi पास, Guj. पासे).

12. अब्मुट्ठिओ—अभ्युत्थितः was greeted by लक्ष्मण rising from his seat (Cf. 89.27 अब्मुट्ठाणं काउं etc. अब्मुट्ठाण being a mode of receiving persons of respect). एन्तो-आयन् (Nom. sg. pre. parti. आ + इ to come). साहीणो-स्वाधीनः here meaning simply सहित (Raviṣeṇa has: सीतया सहितः in this context, RPp. 3422).

13. सव्वम्मि सुपडिउत्ते-सुपडिउत्त-सुपरिवृत्त-Properly arranged, finished (पडि° < प्रति = परि) (Cf. Pc. 15.95 and 64.15). काउं-कृत्वा. मज्जण°—lengthening of इ in °भोयणाईयं is for metre. पवेमिओ-प्रवेशितः (p.p.p. caus. प + विस; p.p.p. primitive being पविट्ठो).

14. Please read पणमिऊणं for the misprint पणामिऊण. सुणमु तुब्भे shows a discord of number, सुणमु being Imp. 2nd pers. sg. and तुब्भे nom. pl. The discord will be removed by substituting तुम for तुब्भे. परमत्थं सारसम्भावं-परमत्थं the fact, truth. सारसम्भाव—the essential (सार) truth (सद्भाव). Note the tautology in this expression. (Cf. भूयत्थं सारसम्भावं Pc. 31.87 where भूयत्थं is the same as परमत्थं).

15. उज्झिऊण-उज्झित्वा setting aside. लज्जा = लज्ज obj. to उज्झिऊण. ओइधइ-आमुचनि (acc. to Psm or better still) अयमुचति takes off (°इध is विध < चिद् II. VIII. 2.50 and Woolner § 52). कचुयं-कचुकं robe, gown. नज्जइ-ज्ञायते passive जान (II. VIII. 4.252) was known to be i.e., looked

like, नज्जइ is usually used by विमलमूरि to introduce a Simile or a Poetic Fancy.

16. जोव्वण^०—जोव्वणेन य लायण्णेण य कंतीए य पडिपुग्गा, कमल-रहिया—separated from, destitute of her lotus seat. भवन-सिरी—भवनश्री is the भवनवासिनी goddess of Jain Mythology. पञ्चक्का—प्रत्यक्षा actual, incarnate.

18. लज्जोण^०—लज्जा + ओणय (जवनत bent low) + उत्तिमंगी—who bent low her head (उत्तिमग—उत्तमांग) out of bashfulness or modesty.

19. गुहमारा—pregnant (See Pc. 96.12). मेच्छाहिर्वई—i.e. रद्रमूति the chief of the कामोन्द म्लेच्छs as will be seen below. बद्धो—taken captive.

20. इह गम्मुप्पन्नो—is equal to इमाए गम्माओ उप्पन्नो just as इह पुरिसामो above is इमाए पुरीए सामो. Our author seems to be fond of using इह for the genitive of a demonstrative pronoun, especially in सापेक्ष cpds. होही—Fut. 3rd. per. sing. हो (मू to be). Take होही with पुत्तो as well as with रज्जे (रज्जे होही i.e., will be installed on the throne of this kingdom.)

21. जाया—जाता born. सिद्ध < शिष्टं told.

22. नाम रइयं is the same as नामं पइदुय्यं i.e., was named (lit. a name was given me). नवर—केवलं (H. VIII. 2.187). सम्भाव—सद्भाव see stz. 14 above.

23. रज्जाहिवो पट्ठिविओ—was crowned king. Supply इति after महिला and take 'समक्खाया' as = 'समक्खायं' 'समक्खाया' (Nom.) seems to be due to the attraction of 'महिला.'

24. मोएह—मोचयन Imp. caus. 2nd pers. pl. गुहसोय^०—^०तविय < *तवित = तप्त tormented.

25. विसयदब्धं-विसए दब्धं wealth in my country. वेनेमि-
प्रेष्यामि I shall send to the म्लेच्छाधिपति whatever money
I have in my kingdom as a ransom (or the idea may
be : I have to send every year a large amount of
money as a tribute to the म्लेच्छs). -

26. Read रामेण for the misprint रोमणा. आसासिया-
आश्वासिता was comforted.

27. ताव-जाव so long-as. कइएसु दिवसेसु = कइएहि दिवसेहि
(Loc. for Instr.) in a few days.

28. एव=denazalisation as usual for metre. तोसं गया-
तोष गता i.e., was pleased. जणए व विमोइए i.e., as if at the
release of her father. उल्लसिय°-उल्लसिया (उल्लसिता: bristled)
रोमाणं कूवा (कूपा: pores) जीए सा. सहसति-सहसा इति
(ति being redundant here), समुज्जला-जाया—i.e., looked
(lit. became जाना) bright i.e., beamed with joy.

29. दिवसाणि तिग्णि accusative of time. वसितं-उपित्वा-
मुहपमुत्तजणे—Loc. absolute (for the motif here cf. note
on Pc. 33.145 above).

30. पहाए-प्रभाते (cf. Mar. पहाटे). ते—accu. pl. mas.
सद्. कळुण-करण ruefully, piteously (adv. modifying रोयइ.
Metre here does not require the nazal in कळुणं of J).
मयच्छी-मुगाशी (मयस्त अच्छीइ इव अच्छीइं जीए सा) fawn-
eyed one.

31. नम्मयं—The Narmadā (for another description
of the Narmada cf. Pc. 10 29-32). मुवित्तिग्ग-मुविस्तीर्णम्
very expansive i.e., having a very wide and expan-
sive bed, चरसाय°-चरसाय < चरवाक (by syncope).

33. सगुनिय°—संसुभिण्हि मयरकच्छवमच्छेहि समुच्छलिया

विलुलिया य आवता जीए. सखुभिय < *संक्षुभित = संक्षुब्ध disturbed;
 मयर-मकर crocodile; (cf. Mar. मगर); कच्छव-कच्छप tortoise
 (Mar. कासव). मच्छ-मत्स्य fish. समुच्छलिया-समुच्छलिताः
 (आवर्त्ताः) forced up (by the violent movements of the
 aquatic animals). विलुलिया-विलुलिताः (आवर्त्ताः) agitated,
 stirred up (for the same reason). तरल°-नरलोहितो तरगेहितो
 उम्भासिएहि (उद्भासितैः seen above i.e. rising above) जलहत्थीहि
 विमुक्का सिक्कारा जीए त नम्मय. जलहत्थि-जलहस्तिन् a water-
 monster resembling an elephant. मिक्कार-मीत्कार hissing
 sound (an onomatopoeic word). दोण्णि-द्वौ i.e. रामलक्ष्मणौ.

34. समुत्तिण्णा-समुत्तीर्णाः (i.e. °णौ) crossed. विज्झाट्ठि-
 विन्ध्याटवी-a forest in the विन्ध्य ranges. घण°-घण.thickly
 growing. सावय-श्वायद wild animals. आइण्ण-आकीर्ण crowded
 with, full of.

35. वारिज्जन्ता-वार्यमाणाः (i.e. °णौ) Pres. parti. pass
 causal of वृ to keep back, ward off). गोव°-गोव-गोप cowherd.
 पहिअ-पथिक wayfarer. किंचुद्देसं-किंचि + उद्देसं (note the संवि).
 वइक्कता-व्यतिक्रान्ता (i.e. °न्तौ) traversed.

36. जणयतणया-सीता the daughter of Janaka. The
 superstition referred to in this verse and the following
 seems to be that if a crow parching on a कटुक tree to
 one's left begins to caw, it is an indication of an impending
 quarrel or struggle, and that if it caws parched on a
 क्षीर tree it portends success or victory in the near future.
 वामदिसावट्ठिओ-to be taken also with खीरक्खे below. रिट्ठ-[दे]
 a crow (cf. DNm 7.6; PLN 67). It is commonly listed
 as a Deśi word though in fact it can be traced to रिट्ठ
 a bad omen (MW) hence undesirable, ominous. निवेएइ-

निवेदयति portends, foreshadows. The कलह that is said to be foreshadowed here has a reference to the fight of राम and लक्ष्मण with the काकोनद म्लेच्छs led by रुद्रभूति.

37. बाहर-वि + आ + हर to cry aloud, caw. परिकहेर = निवेष्ट above. महानिमित्त may be either science of omens or some work dealing with the omens and their interpretations. From Pc. 17.107ff, it appears that महानिमित्त refers to Astrology also. For the idea in the first line of this verse cf. खीरदुग्धमि य वासश्च वामत्यो वायमो चलिषपवद्भ्यो। वरभेरि-संखसहो सिद्धी सिग्ध पयासेन्ति Pc. 54.31.

38. योवन्तरं-स्तोकान्तरं (The reading of A and C येवन्तरं means the same). मसिद्वर्णं-मपिद्वर्णं black like ink.

39. भेच्छाण समावड्या—राम and लक्ष्मण rushed against the म्लेच्छs. तह-जह so-that. भग्ना-भग्नाः were defeated, put to flight. अणारिया-अनार्याः the aborigines (graphically described in Pc. 27.32 f).

40. सो-*i.e.* the म्लेच्छ chief, रुद्रभूति. उवदिठओ-उपस्थितः.

41. काकोनद-is the name of the tribe of the म्लेच्छs referred to here. Raviṣeṇa in this context gives काकोनद as the name of these म्लेच्छs. (मञ्जति of J is an obvious misprint.) भज्जन्ति pass. भज्ज. सयलपत्तिवेनु-Loc. for Instr.

42. उत्थरन्त-उत्स्तृण्यन् or उत्स्तृणत् or उत्तरत्-spreading up, pouring in. पाउसे द्व घणवद्र-as a multitude of clouds spreads about in the sky. वद्र probably < वृद् (see H.VIII. 1.53 and 2.79 which treat वृद् as a तत्सम word where as an exception र् is retained). रुद्ध-रुद्ध angry, wrath. बलइय-बलितं bent (a denominative from बलय a ring. Cp. पयाहिणेउ (प्रदक्षिणयितु) from पयाहिणा (प्रदक्षिणा).

43. अप्फालियं-आस्फालितं=twanged. सरोसं *adv.* modifying अप्फालिय. जेण=whereby.

44. सभत-संभ्रात confused, nonplussed. सयपडंत°-सय in this cpd seems to be the denazalised word सयं=स्वयं (*adv.* meaning naturally, of itself, automatically). The idea is that the soldiers of रुद्रभूति were frightened at the violent attack of लक्ष्मण, so much so that their weapons dropped down automatically, and they took to their heels. The *v.l.* of B means much the same, with the difference that instead of the weapons dropping down automatically, the soldiers dropped them down. मिच्छसामन्तो is मिच्छो सामन्तो (a कर्मधारय) *i.e.* रुद्रभूति who was another vassal of king सिंहोदर. रुद्रभूति was the son of a Brahmin of कौशाम्बी named वैश्वानर (and his wife प्रतिसंध्या as Raviṣeṇa tells us : cf. RPP 34.78).

45. कोसबीए-कोसबी-कौशाम्बी was the capital of the वत्स country in ancient India. It is said to have been founded by कुशव, son of कुश (cf. Rāmāyaṇa, Bālakāṇḍa, 32.6). It is identified with modern Kosam, a village on the Jumna, 30 miles SW of Allahabad Fa Hian, the Chinese traveller locates it 13 yojanas NW of the Deer Park (Modern Sāranath near Benares). वेसाणल is properly वेसानर as shown by A and C., and वेसानर in Sk. वैश्वानर which is a name of Agni. Here it is the proper name of the Brahmin. पद्मभक्ता-पतिभक्ता meaning devoted to her husband. Loyal Raviṣeṇa has प्रतिसंध्या as the name of her mother in the same context (cf RPP. 34.78) तीए कुच्छिमभूओ is a सापेक्ष cpd for तत्कुच्छि°.

46. बालपभूई is the same as Sk. बाल्यात् प्रभृति, since childhood (बाल here being equal to बाल्य). Note this peculiar formation in which the ablative termination is shifted from बाल to पभूई (पभूई being an *adv.* here cannot have any case suffix, and बाल in this idiom is usually put in the ablative case). The reading of B बालप्पभूई अ = बाल्य-प्रभृति च improves this solecism a little—सूलाए निरोविओ-सूलाया निरोपितः *i.e.* आरोपितः (as the usual idiom would have it) was fixed on a stake, impaled. सूला-सूला (f. MW) a stake for impaling criminals. भेतु—(*inf.* of भिद्) in order to rend asunder, to break.

47. तहि संतो-तत्र सन् being there *i.e.* on the stake or on the execution ground. विमोइओ-विमोचितः was set free (p.p.p. caus. वि + मुच् to release).

48. एत्तियम्मि काले-एतावति काले standing here for एतावतं कालं meaning 'upto this time.' दिट्ठिगोयर-दृष्टिगोचर range of sight असमत्था etc. *i.e.*, they were unable to hold their own before me in battles.

49. निराणुकपो—निरनुकपः (note the irregular lengthening of अ in अणुकपा in this cpd : cf. निरागार for निरागर etc). लहु-लघु quickly.

50. किवालु-कपालु-kind, (किवा < कृपा cf. Mr. कीव). जइ करेह मोएहि..... Note here the discord of number (करेह, being Imp. 2nd pers. pl. and मोएहि sing.). The Ms B improves the text of J by removing the discord of number.

51. परं संमाण कुणइ—does him great honour. से Gen. sing. तद् masc.

52. पउमसयासं—पयसकाशं near Rāma. पुणो पुणो पससतो—praising again and again (of course Pauma, understood). Supply an इति after the 2nd line : which means : 'ज (that) अह्य (I, वालिखिल्ल) बंधणाओ मुक्को (am released from the thralldom of the म्लेच्छs), (तं खलु) तुम्ह (रामलक्षणाण) पसाएणं (जेव्व)

53. इट्ठयणसमागम लहसु—राम says to वालिखिल्ल that ere long he would meet his dear ones; and that he would understand what he (राम) means to say when he would set out for his capital. The reading of A, B and C is preferable to the present one as it makes a clear sense.

54. चलिओ etc.—see the trans. Or more naturally the verse may be thus construed—(तओ) पणइ काळण वालिखिल्लो चलिओ पउमो य मेच्छाहिवई रुदभूई (=मेच्छाहिवई रुदभूई) यमे ठविय पहेणं वच्चइ.

55. कूववइ—the capital of the कूववइ country where Rāma and Lakṣmaṇa are sojourning at present *en route* to Daṇḍakāranya उग्घुट्ठ-उद्घुष्ट shouted out (Pc. 33 148) वदिजग^०-वदि-bard; जयसइ-the cry of victory

56. चिरविण^०—चिरेण विण्णओगेण दुहिया afflicted by a long separation (from her father) दुहिय < *vedic* दुहित meaning, troubled, perplexed, hence afflicted (fr. √दुष् IP). Usually दुहिय is derived from दुखित (>दुक्खित > *दुखित) on the analogy of सुहिय < सुखित. उत्तमगे परिचुविवा-उत्तमगे परिचुविता *i.e.* was kissed by her father, on the forehead. धूया-daughter, Sk. दुहितृ-(cf. Zend : *dughter*) = दुहिता. Can धूया be derived from दुहिता in the following way?—दुहिता > *दुहृता (by vowel attraction as in उच्छु < इक्षु) > *द् + हृता *i.e.* *धूता (by loss of vowel, here उ) > धूया.

57. पुलङ्गमु अंगेमु—Loc. for Instr. सनेहं—स + नेहं = सस्नेह
adv. affectionately. सनायरा—स + नायरा = स + नागराः (नागर a
citizen).

58. आहरण°—Loc. for Instr.

59. पयट्टो—प्रवृत्तः started, set out. मुहं रमट्—*i.e.* passed his
time happily. (मुहं—*adv.*). धीर—wise man. विचेष्टित्य—विचेष्टित—
demeanour. विमल—spotless (punningly referring to the
author), l. 4 may be interpreted variously :—

(1) समवा = स-संवाः full of awe; पडम-पद्म *i.e.* राम. The
idea here is that many other non-Jain kings like सिंहोदर
and रुद्रभूति who had been hostile to Rāma (and Lakṣmaṇa)
and their partisans, now were struck with awe (संवाः) at
hearing his valourous deeds and became his constant
admirers (Cp. Raviṣeṇa सिंहोदरोऽपि प्रतिपन्नसः स्नेहं ससन्मान-
मलचकार ॥ RPP 34.105 ed.)

(2) The words समवा and पडम, we suspect, contain
a pun : ससवा = ससांवा. (moons *ref.* kings like सिंहोदर and
others) and पडम = पद्म (lotus *ref.* Rāma). The idea in
this case then would be as follows :—

Ordinarily lotuses (पद्मानि—here not necessarily day
lotuses) are delighted and bloom forth at the rise of
the moon. Here the moons in the form of सिंहोदर etc. are
said to have given delight to the single lotus *i.e.* Rāma,
by their obedience to and admiration for Rāma. In
this interpretation, however, the usual poetic convention
of one moon causing to bloom many lotuses appears to
be inverted in that the present passage would represent
many moons as delighting one lotus

Canto 35

The Narrative of Kapila

Crossing the Narmadā and the Vindhya, Rāma and party now get to अरुणग्राम a village situated in the territory through which runs the Tapti.

1. पाबिया < *प्राविताः < प्राप्ता. reached, came to. तावी-तापी the river Tapti.

2. वच्चन्ताणुहेसो etc. = वच्चताण + उहेसो etc. जाओ-जातः became i.e.—they found themselves in a waterless forest. अइगाढं-अतिगाढं (adv.) very much, excessively. तण्ह समुव्वह-तृष्णा समुद्वह् to feel or become thirsty.

3. वि is used here as an expletive. सूसइ—शुष्यति dries, gets dry, is parched. तणू—तनुः m and f. or sometimes तनू f. here used in the neuter gender; the normal form again of तणु should be तणु, which is here denazalised and has its final vowel lengthened, evidently for the sake of metre. समाणेह—*pluralis majestis* (Imp. 2nd pers. pl.)

4. हत्थाव°—हत्थेण अवलंबिओ करो जीए i.e. who was supported (held) by hand by Rāma. पियसु—Imp. 2nd pers. sing. of पा (पिय < पिब्) to drink.

5. एव = एवं. सणियं सणियं-शनैः शनैः slowly and gradually (सणियं adv. may be derived from *शनिकं probably from *शनि or शन both meaning slow moving (Ref. MW under शन and शनि). कविल-कपिल was a Brahmin who maintained a perpetual sacred fire in his family (आहियग्नि-आहिताग्नि), a sacrificer : (dissolve आहिओ अग्नी जेणं सो आहियग्नी or अग्नि-आहिओ, analogous to the Sanskrit compound अग्न्याहित in addition to आहिताग्नि). We

against the metre of this stanza. कक्कडच्छीओ—कक्कराक्षिकः hard-eyed *i.e.* hideous-eyed (कक्कड < कक्कर with a change of-र्-to-इ-; कक्कर hard, harsh). कडच्छीओ, J's probable emendation would be कटाक्षितः *i.e.* leered at by people (MW).

8. ते & सनिविट्ठा acc. pl. वभणी acc. sg. for usual वंभणि.

9. पहरेणु° read पहरेणुमइलचलणा मइल = मलिन dusty, soiled (see H. VIII. 2.138). Insert in the translation, the translation of this cpd, 'with your feet soiled by the dust of the road.' उवहणह—Imp. 2nd pass. pl. उव + हण to spoil, defile, render impure. निष्फिडह—Imp 2nd pl नि (निस्) + फिड (स्फिट्) to get out.

10. दुव्वयण°—दुव्वयणाडं जेव्व अग्गिणो निवहो. रणं व *etc.* a meagre simile—(व and जहा in this simile are tautologous).

11. Construe : जत्थ हरिणेषु (*i.e.* हरिणेषुहि) समयं सच्छदो (वट्ठइ, अत्थि), जहिं य, सामिय, एरिसाणि दुव्वयणाइ न सुव्वति, (तत्थ) अडवीसु वामो वर. सच्छदो—स्वच्छद free will, choice or freedom of movement and action. सुव्वति = भूयन्ते (passive from सु, सुण (सुच्च् and sometimes सुम्म being the passive base of the root). दुव्वयणाडं = दुव्वयणाइ abusive, harsh words (दुव्वयण = डु (डुर्) + वयण (वचन) or दुव्वयण may be analogous to सुव्वयण).

12. वडुओ—वटुक. *lit.* a boy, a bad boy or a stupid fellow, a blockhead (cp. चाणक्यवटुक in the *Mudrārākṣasa*). भणइ—obj. being Rāma and party.

13. फहस—फहस harsh (due to aspiration, cp. II.VIII. 1.232). अहोमुह *either adj.* to विष्ण (cp the reading of B here) *or adv.* to भामई. भामई = भामइ (lengthening of इ, for metre) = भ्रामयति *caus.* of भ्रम्.

14. भणिओ subj. लक्खणो. जुत्तं—युक्तं proper. मेल्लेहि Imp. 2nd sing. मेल्ल which has been taken to be a Deśi substitute for मुच्; see H. VIII. 4.91; cp. Guj. मेळवुं to leave, let go). पावं अयसस्स आमूलं is a good saying. आमूल means simply मूलं (आ being prefixed to मूलं for the sake of metre; the word आमूल is often used by Vimalasūtri in the Pc.).

15. समणा—थमणा. ascetics *i.e.*, those who exert themselves in spiritual matter (cf. हरिभद्र's gloss on stz. 48 of भद्रबाहु's निर्युक्ति on the दशवैकालिकसूत्र.—थाम्यतीति थमणः; थाम्यतीति तपस्यतीति—प्रव्रज्यादिवसादारभ्य सकलसावधयोगविरतो गुरुप-देशाद् अनशनादि यथाशक्त्या आप्राणोपरमात् तपश्चरतीति—, उक्तं च

यः समः सर्वभूतेषु व्रसेषु स्यावरेषु च ।

तपश्चरति शुद्धात्मा थमणोऽसौ प्रकीर्तितः ॥

गोपसु—J's text printed separately as गो पसु इत्थी has been properly given here together as one compound (*viz.* a द्रष्ट). इत्थी < *इत्थी (by prothesis) for स्त्री. H. VIII.2.130 Urdu *istre* and *istire*, Sindhi and Singhalese *istre* are connected with this word. बुद्ध—बुद्ध (cp. Hindi बुद्धा).

16. निग्गओ—Note the discrepancy between निग्गओ (sing.) and सोमिस्ती राह्वो etc. (which should properly expect the plural निग्गया corresponding well with वच्चति. निग्गया, the variant of B therefore is preferable here).

17. कूल—bank. गिरनई—a mountain river. अरण्यवासमि निवसामि = (i) अरण्यमि निवसामि (वास in अरण्य° being obviously redundant as निवसामि already includes the sense of वास 'residence'); or (ii) अरण्यवासमि = अरण्यपार्श्वे in the vicinity of a forest; (iii) with the reading of B, the first line would mean "I would rather court death on the

banks of mountain rivers while living in a forest, etc " वरं—न य (also वर—न or वरं—न उण) is an idiom meaning 'rather-than' (for the idea in this verse compare, वरं पर्वतदुर्गेषु भ्रातं वनचरैः सह । न मखंजनसपकः सुरेंद्रमवनेष्वपि ॥ भर्तृहरि, नीतिसतक).

18. घणकाल—the rainy season. गज्जियाइ°—गज्जिय + आइ + सद् + आल (आइ—आदि etc. referring to the croaking of frogs, cries of peacocks, etc. which are heard at the advent of the rains. आल is a possessive (मत्वर्थ) suffix equal to Sk. वत्. चचल°—छडा (छटा) flash, streak (of lightning.) छडाल—cp. सडाल.

19. अघारिय < अघआरिय < अघकारित (by syncope). रविकिरण°—The order of the members of this cpd should rather be ववगयरविकिरणालोय i.e., ववगओ (disappeared) रविणो किरणाणं आलोओ (light or sight) जमि तं (गयणं). यरिमतेण—यपंता (मेघेन to be supplied) पलोट्टा—परंस्ता (II. VIII. 4 200) tossed about, flooded (cp Pc. 22.33; पलोट्ट < *प्रलो-ट्टित; can we connect पलोट्ट with प्रलुट्टित meaning rolling, heaving, tossing (like an ocean)? जह indicates an उत्प्रेषा (which is a पन्दोप्रेषा in the present case). पृहई < *पृथ्वी < पृथिवी or पृथ्वी भरिय°—i.e., भरियाइ कूवा सराई च जीए. भरिय < *भरित < भृत (p p.p. भर < भृ to fill).

20. निम्ममाणा—नि(ती)म्यमाना: pre. parti. of √डि (ती) म् 4th cl. to become wet (MW) निम्गोह (or sometimes नग्गोह) < न्यग्रोप a bunyan tree (so-called because it (i.e., its shoots) grows (रोहति) down (न्यस्) as it were, the word must have been first *न्यग्रोह cf. *निदाह > निदाप). निठल—vast, expansive. पण°—दियट < विकट probably, itself *

Prakritisation of) विकृत huge, of an unusual size. नञ्जद् etc. -is an उत्प्रेक्षा meaning that the big banyan tree, owing to its vast growth and ample shade resembled a spacious mansion.

21. सो should be here वाक्यालकारे (like से), as there is no antecedent to it (सो = सतः in its place would have been better in the present context). दुमाहिवडं—दुमाधिपति i.e., the genius of the tree. इमकण्ण—इमकर्ण is his name. स्वामियं—स्वामिकं ref. the विनायक named पूतन in the next verse. गन्तुं—गत्वा. परित्त (n) परित्रं protection (fr. परि + त्र. The Pali word is the same). अहयं गिहाउ उव्वासिओ—इमकर्ण means to complain to पूतन that he had to leave his house (viz., the banyan tree) in view of the great personalities of राम and party that had taken shelter under the banyan tree. It is a wellknown belief that men and gods of lesser greatness cannot reside together with personalities of superior merit and prowess).

22. अवहिविसण नाउं (cf. 'Pc. 21.6) अवहिविसय is अवधिदिपय i.e., अवधिज्ञान. The word may be explained as अवधि. (मर्पादा) यस्य विषयस्य तद् अवधिदिपय i.e., अवधिज्ञानं. अवधिज्ञानं lit. Supernatural knowledge of limits (अवधि) i.e., of limited or circumscribe objects, as contrasted with the केवलज्ञान (absolute knowledge) which is unconditioned in every possible respect. It is the third of the five kinds of knowledge according to the Jains. अवधिज्ञान would stand between ordinary human knowledge (which is much too narrow in its extent) and the केवलज्ञान (for a detailed note on अवधिज्ञान, read Dr. P. L. Vaidya's note on उवसानदसाओ, section 74). नाउं—जात्वा. हलहर°—According

to Jain mythology there are sixty-three great men (सलाकापुरुषs) classified as under:—

(I) 24 तीर्थंकरs, (II) 12 चक्रवर्तिन्s, (III) 9 वासुदेवs, or नारायणs (IV) 9 बलदेवs, (or हलधरs) and (V) 9 प्रतिवासुदेवs (or प्रतिनारायणs) लक्ष्मण, राम (पद्म) and रावण are respectively the 8th नारायण, बलदेव and प्रतिनारायण (vide Outlines of Jainism by J. L. Jaini, p. 126).

तुरियवेगा—should be taken as ablative sing. त्वरितवेगात् = 'वेगेन (the reading of A B viz. तुरियवेगो 'of great speed' is better and more precise than तुरियवेगा), विनायक—विनायक a class of divine beings or यक्षs (Dr. Ghatge suggests that 'विनायक' is the same as विद्याधर derived from वि (sky) नायक (lord, master). पूयण is पूतन the name of the विनायक (cf Raviṣeṇa, अचीद्वरश्च यक्षाणा...पूतनसंज्ञकः, RPP. 35.43).

23. Construe—ताण (i.e., रामलक्ष्मणाण) पभावेण (due to their supernatural prowess) (ताण) दच्छन्नेण (य); तेण (i.e., विनायकेण पूयणेण) तहि (एगा) नयरी etc. निम्मिया.

24. तत्त्येव i.e., Under the bunyan tree (as they believed), but *really* in the mansion created by पूतन). पाहाउय°—पाहाउय < *प्रभानूक fr *प्रभात् = प्रभान dawn. Psv equates पाहाउय safely with पभाइय = प्रभातिव, pertaining to the dawn तूली°—तूलीमु निमणाइ अगाइ जेसि ते; तूली cotton mattress; निमण resting. The idea in this stanza is that Rāma and party slept under the bunyan tree in the forest but to their surprise, found themselves, next dawn, resting on cosy beds in a mansion in the midst of a city.

25. देहद्वयम्—देह + उद्वरण materials of bodily comforts. (cf. Pc. 72.2 etc.) धनदुर्गे—वनदुर्गे *i.e.*, Alakā, the magnificent city of Kubera, the god of wealth. पञ्चम्या—पञ्चम्या, actual.

25. रामन्त *i.e.*, रामन्त वए or रामन्त = रामाय for the sake of राम. जेन—तेन because—therefore.

27. तो भगवद् गणाधिपदे—Note that the story of Padma was first narrated on earth by महावीर and that thereafter इंद्रभूति narrated it to king श्रेणिक of मगध. गणाधिपदे—गणाधिपति is इंद्रभूति गौतम the seniormost of the eleven disciples of महावीर. (गण means an assemblage of monks, and गणधर its head, hence a pontiff). सेणिक—श्रेणिक king of ancient मगध identified with king बिंबिसार. मूरुगमे—मूर + उगमे—at sunrise. पयट्टो = प्रवृत्तः set out. दमयहस्तो—दमहस्तः or better still, दमंद-हस्त (following Raviṣeṇa Pp. 35.54..दावहस्त) दमंद (fr. दमं + √दा 2 cl P to cut) means the same as Sk. दात्र a sickle, cythe अरणमि means अरण here. *i.e.*, Loc. for Accu.

28. घरा°—घर + आपण (shops, market) + समिद्धा. तलाव-तडाग lake, pond.

29. पुष्पाणु°—पुष्प (पुष्प) + अणुभाव (अनुभाव, greatness, prowess). For the idea in this verse cf.शवेः पुष्पं ईशिव दिव.कातिमत् खण्डमेक । पूर्वमेव, ३०.

30. होज्ज potential 3rd pers. sing. हु to be मुनिणो (also निमिणो, मुद्रिणो and सिमिणो) = स्वप्न dream. माया—jugglery, magic. पडत्ता—प्रयुक्ता employed. पित्ताहिय वस्तु—The eye that is affected by bile, one of the three humours in a body (the other two being वक्क and वात). नि...

have attained Omniscience (केवलज्ञान) but have not yet discarded the last vestments of human body. विवरीत्र-विपरीत i. e., जो अरहन्ताणं विमुद्धभावेण नमोवकारं न कुणइ सो.

38. जिणघम्म^०—जिणघम्मे उज्जय मण जस्म सो, उज्जय-उद्यतं bent on. पूइज्जइ-पूज्यते (pass. पूय < पूज् to worship, respect, honour.)

39. वयणमिणं in the text should be read as वयणमियं युइं पउंजतो-युइं पउंज an idiom meaning to praise (युइ < स्तुति).

40. साहू acc. pl. probably referring to the many monks residing in the shrine (or साहू may be, as usual, taken for साहुं). अरहन्तेसिय-*preached* (देसिय < *देसित < दिष्ट) by the अहंत्स. समणो वि i. e., one of the Śramanas in the temple (or the Śramana whom Kapila asked about the अरहन्तेसिय घम्म). अनुवयया^०-अनुवययाणं आमूत्. आमूत् = मूत् as in पाव अयसस्म आमूत् Pc. 35. 14 above (for a similar compound see Pc. 63. 62 बहुविहरोयामूत् etc.).

41. दिववरो—द्विवरः. गिह्ममणुचिण्ण^० = गिह्म्याणुचिण्णं (म being inserted for the sake of euphony). अनुचिण्ण < अनुचीणं practised, observed as a vow (चीणं from the root चर्).

42. अगणादय—अगनाविन hungry (*lit.* one tormented by hunger (अगनाया). तिसिन्न-तृपित (ppp of तिम < तृप् 4 p. to be thirsty) माह्व-Vocative of माह्व an irregular base of माह्, see note on Pc. 23. 20 above).

43. एव—एवं (cf. Guj. एम्). परिओम^०—the order of the members of the cpd. should be अनियत्तियपरिओमो

44. पट्टिट्ठ—प्रहृष्ट delighted. अदिट्ठुत्त—मुत्त अदिट्ठं. मुत्त < भुत् p p p. भु < श्रु to hear. पुरधम्म^०—पुरधो घम्मम्म मत्तम्मं (cverse, all-in-all).

(पित्ताहित) may thus mean jaundiced. (The usual idiom would have पित्ताहय = पित्ताहतं cf. पश्यति पित्तोपहत-शशिशुभरं संखमपि पीतम्). व in this stz. is = वा, or.

31. महिलिया = महिला + इया (= Sk इका, इक being a स्वार्थे suffix). एस पुरी = एसा पुरी (एसा being shortened to एस for the sake of metre).

33. जहिच्छिय—जहा + इच्छियं (< *इच्छितं = इष्टं) as much as desired. पडिभण to reply to. तद्दरिसणो—दरिसण < दर्शन (by स्वरभक्ति).

34. सुनामा is the proper name of the यक्षिणी. (Ms. A and B read the name as सुजामा (सुयामा), we cannot say if there is an orthographical confusion between ज of A and B and न of J. Raviṣena's 'सुमाया' seems to be a more natural name) पेच्छसी—metrical lengthening of पेच्छसि.

35. सीह < सिंह the loss of the nasal of सि is compensated duly by the lengthening of the short इ in it). वेयाल°—वेयाला विय विहीसिएरि पुरिसेहि. विहीसिय < *विभीषिक < विभीषक (frightening, terrifying)—due to vowel attraction as in उच्छु < इक्षु etc.. वेयाल—वेताल goblin. रक्खिज्जते—रक्ष्यन्ते the usual Pk. form being रक्खिज्जन्ति as is properly shown by Ms B) तिणि दारा-त्रीणि द्वाराणि the three doors i.e., to the North, the West and the South.

36. धय°—घएहि पडायाहि च क्या सोहा जस्स तं; धय-ध्वज a banner, पडाया-पताका flag

37. अरहत—अर्हत् venerable Jain prophet, the word is really the pre. parti. of the root अर्ह् to deserve (worship and respect) but variously and fancifully explained by Jain commentators. The अर्हत्s are embodied souls that

have attained Omniscience (देवलज्ञान) but have not yet discarded the last vestments of human body. विवरीत्र-विपरीत *i. e.*, जो बरहताणं विमुद्धभावेणं नमोवकार न कुणइ सो.

38. जिणयम्म^०—जिणधम्मो उज्जयं मणं जस्स सो, उज्जय-उद्यतं bent on. पूइज्जइ-पूज्यते (pass. पूय < पूज् to worship, respect, honour.)

39. वयणमिणं in the text should be read as वयणमियं युइं पउंजतो—युइं पउंज an idiom meaning to praise (युइ < स्तुति).

40. साहू acc. pl. probably referring to the many monks residing in the shrine (or साहू may be, as usual, taken for साहुं). अरहंतदेसिय—preached (देसिय < *देसित < दिष्ट) by the अहंतस्. समणो वि *i. e.*, one of the Śramaṇas in the temple (or the Śramaṇa whom Kapila asked about the अरहंतदेसिय धम्म). अणुव्वया^०—अणुव्वयाणं आमूल. आमूल = मूल as in पावं अयस्स आमूलं Pc. 35. 14 above (for a similar compound see Pc. 63. 62 बहुविहरोयामूलं etc.).

41. दियवरो—द्विजवरः. गिहत्थमणुचिण्ण^० = गिहत्थानुचिण्णं (म being inserted for the sake of euphony). अणुचिण्ण < अनुचीर्णं practised, observed as a vow (चीर्णं from the root चर्).

42. अमणाइय—अगनायिन hungry (*lit.* one tormented by hunger (अगनाया). तिसिअ-तृपित (ppp of तिम < तृप् 4 p. to be thirsty) साहव—Vocative of साहव an irregular base of साहु, see note on Pc. 23. 30 above).

43. एव—एव (cf. Guj. एम). परिओम^०—the order of the members of the cpd. should be जणिपहिमयपरिओमो.

44. पहिट्ठ—प्रहृष्ट delighted. अदिट्ठपुव्वं—पुव्व अदिट्ठ. सुयं < श्रुत p p p. गु < श्रु to hear. गुरयम्म^०—गुरुणो धम्मस्स सब्बम्मं (essense, all-in-all).

45. समिधाहेतुं—*adv.* समिधाहेतुं usually in Sk. समिधाहेतोः पुरी—*i.e.*, रामपुरी.

46. परिपुच्छिया°—पुच्छिय < *पुच्छित < पृष्ट ppp पुच्छ् < प्रच्छ् to ask. सावय-आवक a Jain lay-devotee. किलाण°—किल + अपतयं (किल, so they say—).

47. सनियामे—संनिकामे in the vicinity of *i.e.*, from दुल्लहलंभो—दुल्लभलंभः a rare acquisition (लंभ m. from the root लम् to obtain, find).

48. मुसम्मा—मुसमि the name of the wife of Kapila (मुसामा of B is the same as मुसम्मा while सुसोमा of A and C would be a different name सुसोम्या or सुसोमा). तुमे-स्वया cp Guj. तमे) गृह्णो—accepted, adopted, same as पट्टिवन्न-प्रतिपन्न.

49. फानुयदानं—फानुयदान pure gifts (फानुक, प्रगताः अस्तवः जीवा. यस्मात् तत्). The loss of र in प्र is compensated by the aspiration of प to फ) सयकालं—either fr. सतलकालं (by syncope or fr. सदाकाल (by shortening of the long vowel in दा). सयकालं means always, at all times. नमसिदब्धो—pot. part. of नमस्—नमस्त् to pay homage to. पयत्तेषां—प्रयत्नेन—zealously (*lit.* with effort).

50. भुंज to enjoy (Sk. भुज् 7 Atm.). सोक्त्रं < सोन्यं. °कुरव-°कुर (cf. साहव, गुरव above). उत्तरकुर—It is a region which according to Jain cosmography, lies between the mountains गघमादन and माल्यवान् to the North of the Mt. मेरु (or मंदर) which is the centre (नाभि) of the जवूदीप Along with the देवकुर³ etc. it is said to be a भोगनूम् *i.e.* a region of eternal beatitude. (For a graphic description of the भोगनूम्s read Pc. 102.111-126). लभिहिंसि—Fut

2nd pers. sing. लब्ध् to obtain. निव्वान—निर्वाण or मोक्ष is the stage of absolute freedom from the cycle of births and deaths of a जीव (individual) and connotes final emancipation from the mundane matter (संसार) and union with perfect calm and eternal happiness of the highest order. अपूर्तर ठाण—the highest (अपूर्तर *lit.* than that which nothing higher exists) state (ठाण—स्थान).

51. मामारपम्म°—See note on Pc 33.52 above. वमणी = वंमणि. पडमदलच्छी—Voc. of पडमदलच्छी (पडमस्स दलाइं विव भच्छीइ जीए) *ref.* to the wife of Kapila. The reading of B would be an *adj.* to पडमं. Our reading is corroborated by Itaviṣeṇa 35.124 f.

52. विणमूक्क—devoid of (*i. e.* रहित). निरुत्तं—indeclinable meaning, without any doubt. निरुत्त is said to be a Deśī word, but it can be derived safely from निरुत्तं = निर्गतम् उवतात् (वचनात्). निर and निरुत्तउ = निरुत्तं (II Kumārpīlācarita, 8.15, 17 and 75).

53. वमणी = वंमणि as in st. 51 above. कण्डय—कण्डक basket.

54. फटा°—should be विमालफडिल्ले (Acc. pl. इल्ल a possessive suffix). दादा°—should be विगरालदादाबीहणए. विगराल—विकराल (cf. Mar. विप्राट्) fierce. दादा—दंष्ट्रा jaws. (see Woolner § 65 for this word). बीहणअ—भीयनक hideous, frightful (the Sk. root भी is substituted in Pk. by भा and बीह—*ref.* II. VIII. 4. 53).

55. महानमोस्सर is the great salutation to the five Dignitaries; see:—

इनमो धरहृषाण निदान नमो मिय उवगमाणं।

आरगियउमग्गाण नमो मया मज्झिमाहूण (Pc. 80.63)

56. लोघधम्म—the profane religion. अहिय-अहितं un-wholesome. जिण°—जिण + सासन (शासन Law, Religion) + उज्जय. सपइज्जीए etc.—this means संपद् वट्टताण, अतीए (भूयाण) भविस्साणं जिणाणं च नमो—'Bow be to the Jinas, past, present and those that are yet to be.' According to Jain mythology 24 तीर्थंकर (or जिन्स) are born in each of the three ages viz, the past, the present and the future (Ref. 'Indian Sect. of the Jains' p. 61, by Dr. Buhler).

57. It is necessary to omit तहा or महा (in महा°) for the sake of metre. The reading of A seems to be genuine in view of Pc. 102.111 पंचसु पंचसु पचसु भरहेरवणसु तह विदेहेसु। भणियाउ कम्मभूमी तीस पुण भोगभूमीओ॥ The stanza makes a reference to the fifteen कर्मभूमि (or the regions of activity) so called because तीर्थंकर take their birth, proclaim धर्म and are beatified there. In contrast to these fifteen कर्मभूमि, the देवकुरु, the उत्तरकुरु, etc. are called भोगभूमि (or अकर्मभूमि)° cf. तत्त्वार्थसूत्र III. 16, भरतैरावतविदेहा-कर्मभूमयोऽन्यत्र देवकुरुत्तरकुरुभ्य

58. विहीसिया—विभीषिका a terrific sight. बोलेउ—Abso. of बोल which is given as an आदेश for गम (See. H. VIII. 4.162). रामपुरी—°रि°

59. अन्मतर-अभ्यंतर interior (cf Hindi भीतर) दावेन्तो—pr. parti caus दृश् to See (cf. H. VIII. 4. 32 cf. Dialectical Mar दावणे). आलोवइ < *आलोकति = आलोकयति saw (note the वध्रुति here).

60. सुमरिओ < स्मृत (due to *anaptixis*). सुमरियं would have improved the syntax here. कक्कस-कक्कंश harsh तइया < *तदिका < तदा मे = मया (cp. Guj. में.) सत्तो < शप्तः abused (शप् आक्रोशे).

61. तुरिबो rather has the force of तुरियं here. मोतूणं बंभणी—(बंभणी = बंभणि). Kapila seems to be one of those who say आत्मानं मनसं रक्षेद् दारैरपि धनैरपि ! पलायन्तो—पलायमान fleeing. सदाविज—शब्दापित or शब्दायित (p.p.p. of शब्दायम् or शब्दायद् denominative from शब्द) called, addressed.

62. बाहिरिओ < *व्याहरिन. < व्याहृत. meaning the same as सदाविज above. नियतो—निवृत्तः returned. मदिथ कर—स्वस्ति कृ to hail, saying with folded hands, 'स्वस्ति भवद्भ्यः' or the like. पुष्कंजली either acc. pl. or acc. sing. = पुष्कंजलि.

64. पच्छन्नमहेसरो—some divinity in *cognito*. मि—अग्नि.

65. Kapila in the following verses tries to explain away his past discourteous behaviour to them by referring to similar cases of the past where even great personages like मनञ्जुमार were subjected to insulting treatment by the people as their identity was not known to them. परिह्वयान—abode (i.e., target) of insult (परिह्व). लोए छिई एसा—such is the way of the world.

66. अन्यविहूणो—अर्थेण विहूणो bereft of, destitute of wealth. विहूण = विहीन (by vocalic dissimilation) = विहीन ppp. वि + हा 3rd cl. to abandon). लट्ठो—लट्ठु-कः insignificant. For the idea in this verse cf. the oft-quoted Sanskrit verse.

दश्यामि विस्र म नर. कुलोनः स पटितः म श्रुतिमान् गुणज. ।

म एव दश्या म च दशनीय. सर्वे गुणाः वाचनमाश्रयन्ते ॥

67. This stanza¹ is rather difficult of interpretation. We have offered a tentative translation of it, though we are not quite satisfied with it. Our translation is based on the following construction:—

जस्स (मणुस्सस्स) अहिंसा समुद्दिठा, तस्स महत्थो (महो अत्थो) जसो य (होइ), धम्मो वि तस्स साहीणो होइ, अहिंसा वि समत्थो (समस्तः-entire) धम्मो (होइ). According to this, the author tries to emphasise the greatness of Ahimsā which alone constitutes religion in its true sense. Another interpretation of the stanza may be suggested as follows:—

In this case construe —(लोए) तस्स (ref. to the person described in the above stz.) जसो य महत्थो, धम्मो वि तस्स साहीणो होइ; सो वि (having the force of तु here) धम्मो समत्थो (समर्थ) जस्स (emend जत्थ) अहिंसा समुद्दिठा. Meaning thereby, “Worldly fame is his great possession and धर्म is said to yield itself to him (obviously on account of his riches); but that religion is powerful which prominently preaches *ahimsa*.

The reading of B, however, considerably avoids the difficulty here. It would mean —And that wealth is commendable (पसत्थ-प्रशस्त) which is accompanied by (the observance of) the Law of the Householder. (Further) that is (real) religion where there is (preached) compassion and that is pure compassion which favours no *himsa* सा सुब्भणे (?)—Can it be साज्जुभणा, असुभणा < * असुभणा not harmful for शुभं हिंसायाम्.

68. सनकुमारो—the 4th of the 12 चक्रवर्तिन्* of Jain Mythology. समतभरहवई—समनभरत्तपति the lord of the entire भरत continent. समत (सम् + अत) is a तत्सम word (see MW) meaning entire, complete. Why Psm calls it an अपभ्रंश word is not clear. दरिमणट्ठे = दरिसणट्ठं—दर्शनार्थ. इहइ is metrical protraction of इह (cf. the reading इहयं of B).

भरह < *भरय = भरत one of the seven continents of the Jambu Dvīpa.

69. मवेग°—मवेगेण (disgust for the worldly existence) जणिमा करणा (compassion for beings) जस्स. गेण्हिउ—absol = गृहीत्वा पावित्रो < *प्राप्तिः < प्राप्नः reached, got to.

70. पडिलाहिओ < *प्रतिलाभित < प्रतिलभित served with alms (*lit.* made to receive alms). कयाइ—कयाचित् by a certain (lady). पडिआ य etc. (Cf. Pc, 41.10). The poet here means to refer to the five miracles that take place on the auspicious occasion of the offering of pure alms to a person of spiritual eminence (here सनत्कुमार). Two of the five miracles are mentioned here (for the list of miracles see विवागमुय ed. Dr. P. L. Vaidya, para 206).

71. मुरनर°—गुरेहि नरेहि च महिया अच्चिया य. महिय respected अच्चिय adorned, worshipped. दढ°—दढ चरित्त जेसि. चरित्त—holy life. विसद—विषय country.

72. फरसाणि etc—supply वयणाणि. अविणय—अविनय immodesty. समह—Imp. 2nd pl. सम < क्षम् to forgive, pardon.

73. संघावइ—मर्यापयति consoled, appeased. सममेण—सममेण in agitation, embarrassment. The second line involves a metrical flaw called पट्ठिभग occurring at सं). परिनिब्बुइ कुणइ = परिनिब्बुइ कुणइ (as is properly shown by Ms A and C) comforted.

74. फणय°—Loc. for Instr. साहम्मिओ—साधर्मिक co-religionist, a person belonging to the same faith as oneself. बाउं—इत्वा. ण्विओ < स्नपितः (p p.p. caus. स्ना).

(c) संलीनता—avoidance of temptation by a perfect control of the senses. (In this connection read Heart of Jainism pp. 163 ff.)

81. Metre is दोषक. This contains the फलश्रुति of listening to the account of कविल. पयत्य—narrative (पदार्थ). उववास°—उववाम—उपवाम fast. विहायं—Psm gives this word as an अपभ्रंस word meaning विहिय—विहित secured by or laid down (prescribed) for the (observance of a thousand fasts. The word विहाय may however be said to be a case of vowel dissimilation in विहिय. विमलंगो—See note on Pc. 33.148.

75. ताहे—तदा. The word is a locative adverb probably from *ताह < *तदह (a कर्मधारय of तद् and अहन्).

76. जण°—जणस्स विम्हओ जम्हा. महाभोग—great prosperity. धिड कर—धृति कृ to find pleasure or satisfaction (MW), to feel at ease.

77. विहडिय°—(is कर्मधारय cpd.) विमटित + पतिनं (cf. Mar. मोडके-सोडके).

78. वट्ठ—कष्ट—alas! निम्भच्छिया—निर्भत्सिता: rebuked, derided. अणज्जेण—correct to अलज्जेण. सल्ल—शल्य dart (सल्ल अवट्ठियं हियए—it rankles in my mind).

79. अट्ठारस°—is to be read as अट्ठारस य सहसा cf. Raviṣeṇa RPP. 35.191 'अष्टादश सहस्राणि धेनूना etc ' गेहिणी = गेहिणि. मोत्तं—मुक्त्वा relinquishing. नदवड्—नदपति The name of a monk (read by Ms A and C, as नदजड्—नदयति and given by Raviṣeṇa as नदमति). Kapila got initiation (दीक्षा) from नदवड्

80. बारसङ्खि तवो—Penance or austerities of twelve kinds. Six of these are said to be *interior or spiritual* (आंतरतपः) viz. (1) प्रायश्चित्त confession and expiation (2) विनय reverence (3) वैयावृत्य service, to the ascetics etc. (4) स्वाध्याय study of scriptures (5) ध्यान meditation and (6) व्युत्सर्ग absolute indifference to body and its needs. The remaining six are called *exterior or bodily austerities* (बाह्यतपः) viz. (1) अनशन—fasting (2) ऊनोदरिका—partial fasting (3) वृत्तिसक्षेप—limiting the food that one eats, with respect to द्रव्य, क्षेत्र, काल and भाव (4) रसत्याग—abstention from certain foodstuffs such as sugar, butter, milk and molasses (5) कायक्लेश—self-mortification and

(6) संलीनता—avoidance of temptation by a perfect control of the senses. (In this connection read Heart of Jainism pp. 163 ff.)

81. Metre is दोषक. This contains the फलश्रुति of listening to the account of कविल. पद्य—narrative (पदार्थ). उववास°—उववास—उपवास fast. विहाय—Psm gives this word as an अपभ्रंश word meaning विहित—विहित secured by or laid down (prescribed) for the (observance of a thousand fasts. The word विहाय may however be said to be a case of vowel dissimilation in विहित. विमलगो—See note on Pc. 33.148.
